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An Account of the Recent Revival in Japan.

BY REV. WILLIAM IMBRIE, D.D.

IT is quite clear that there is now in Japan a widespread revival of interest in Christianity. How is it to be accounted for? How deep is it? What are its permanent results to be? are questions constantly asked; but the fact in general cannot be denied. It has become so evident, that the Japanese press is seeking and publishing information regarding it, and leading articles appear that are no doubt suggested by it. This interest is manifest in many parts of Japan; but in what I now write I confine myself chiefly to Tokio, where I have had opportunities for personal observation and direct inquiry.

In April of last year, at a meeting of the Evangelical Alliance of Japan, held in Osaka, it was decided to make the beginning of the new century a time of opening evangelistic work throughout the empire; and, at the request of a committee of the Alliance, the General Conference of Missionaries which met in Tokio in October appointed a committee of ten to co-operate with the committee of the Alliance in furthering such a work. A general plan was agreed upon by this joint committee, and in various places a beginning was made during the winter. In addition to this a number of the churches also (among them the Church of Christ in Japan) carried on special evangelistic work through their own ecclesiastical organizations.

The first attempt in Tokio was one to awaken a general interest in the movement among all the Christians in the city. To do this, public meetings and, in particular, union prayer meetings were held. That attempt, however, though carried on for some time, produced few apparent results, either within or without the churches. One reason, at least, for this failure lay in the fact that the distances in

Tokio are very great and at that stage of the movement it was not possible to get the Christians generally to attend the meetings.

The next step was to select a particular district of the city, known as Kyobashi Ku, and to concentrate effort upon it. New methods also, of which I will speak presently, were adopted. At the outset the interest shown was not marked, but within a few days it was sufficient to attract the attention of the Christian community, and after a fortnight it commanded it. At the end of seventeen days the special work in Kyobashi Ku was suspended in order to transfer efforts to other districts. There are now three centres of operation in the city; the same methods are pursued, and the same results follow.

Some years ago when the general interest in Christianity was so marked, it was common to hold great meetings in theatres and large halls. Thus far such meetings have not been held in Tokio. Instead of this the plan is to hold meetings every night in all the churches in the particular district of the city in which special work is carried on, and in every church a band of volunteers is organized, whose members pledge themselves to pray morning and evening for the guidance and blessing of God, to attend all the meetings and to see that the various methods adopted to attract persons to the evening meetings are faithfully carried on. Thus the local church, as an organization, is made the centre from which effort proceeds and into which results are to be gathered.

In order to attract hearers to the evening meetings various means are employed. Placards are posted in hotels, barber shops, bath-houses, and other public places. These placards are about fifteen inches wide and twenty inches long. The most attractive one to my mind is one with a light blue background, the upper third of which is occupied by two white flags, crossed. One is the Japanese flag with its red rising sun in the centre, and the other for its centre has a red Greek cross. The two flagstaffs are caught together with a red and black silk cord and tassel, and underneath the tassel and extending to the bottom of the placard, in large red Chinese characters, is a notice of Christian preaching. To the left of the notice, in black, are given the time and places of the meetings; to the right, also in black, is an invitation that may be rendered thus: "How did you come into this world? Why were you born unto it? When you die where are you going? All who want to hear the answer come to the meetings. We will tell you very simply. Young and old, men and women, come and welcome. We will show you how to serve God and how to serve man."

Besides posting these placards, invitations, printed on thin red paper, are scattered far and wide. One of these, of which more than

a hundred thousand copies have been distributed, may be rendered thus: "There is no one in the world who does not desire happiness, but how will you find it? There is no one who would not rather do right than do wrong, but how is that possible? Death comes to all; are you ready to die? What is the path that man should walk? How can one gain true happiness? What teaching will give you peace of mind? Only Christianity the gift of the true God."

In addition to these particulars should be mentioned house-to-house visitation, in which the attempt is made to extend to all in the neighborhood an invitation. One pastor, through the members of his congregation, sent out some three hundred personal invitations to persons who were known to have more or less knowledge of Christianity, a plan which produced excellent results. There is also street preaching. But to mention only one thing more in this connection; processions pass along the streets, headed by banners of white cloth, some eighteen inches wide by six or eight feet long. On the lower part of the banner is written in large characters, Kirisutokyo Taikyo Dendo; on the upper part is a red Greek or Roman cross All this in a city where thirty years ago notice boards were set up declaring Christianity a capital crime, and in whose public museum to-day are exhibited the brass plates with raised figures of Christ on the cross, worn almost smooth by the feet of those who were required to stamp on them as a test that they were not Christians.

The public meetings in the evenings, which are usually preceded by meetings for children, begin at half-past seven. The churches are filled. In some cases people go away because there is no more room, a thing that has not been seen for twelve or fifteen years. In the old days not infrequently there was more or less of disorder; with scarcely an exception those who come listen respectfully and attentively. The character of the preaching is evangelical, but not of any one particular type. God is our father, Christ is a divine Saviour, man is a sinner, sin is debt, bondage, death; Christianity offers atonement, forgiveness, a new life; man should repent, should confide in Christ, should go to God in prayer. One preacher lays emphasis on one truth, another on another. Nor can it be said that any one truth, or any one way of presenting truth, is preeminently effective. There is no excitement, a fact that has been referred to by many with satisfaction. On the other hand, an observing and thoughtful Japanese pastor expressed to me the opinion that the absence of deep feeling may be in part at least due to the fact that the preaching is not in a marked degree what used to be described as searching.

The methods followed in conducting the meetings are the ones familiar to those who have attended similar meetings at home. At the close of the preaching any who may be willing to express the desire to become Christians are asked to raise a hand or to stand. Sometimes there is no response, though usually there is, and when once the rising begins, it commonly goes on until a considerable number have risen. Those who have risen, and any others who are willing to do so, are then invited to form themselves into groups for private conversation; the men and the women being conducted to different parts of the room into the opposite galleries, if the church is one with galleries. Each one of these groups is assigned to a leader, who speaks to the members personally, endeavors to remove difficulties, to give necessary instruction, and to deepen any impression already received. He also urges all to attend regularly the meetings now going on and takes their names and addresses in order that the church may keep in touch with them. During this time of conversation the body of Christians who are not so engaged, gather in front of the pulpit for prayer. In this men and women alike take part; sometimes two or three praying at the same time. There is, however, no disorder. The meeting usually closes between nine and ten o'clock.

Besides these evening meetings there is held in each district of the city, in which special work is being carried on, a daily afternoon prayer meeting, and those who are engaged in the work or are interested in it assemble together. These meetings are well attended; frequently from two hundred and fifty to three hundred persons are present. They are regarded by all as among the essentials. Besides the more strictly religious exercises, among which prayer is prominent, a brief report from each church in the district is presented. This report always includes the number of new inquirers. The entire number of inquirers thus reported in Tokio and Yokohama must now amount to nearly or quite 4,000.

You will observe that I speak of *inquirers*. Frequently they are described as converts, or as those who have confessed Christ, or as Christians. In the case of some of them, no doubt, and in that of many of them, it is believed, these expressions are correct descriptions, but in speaking of them as a class inquirers is the right word. How many are seeking after God as men seek for hidden treasure the future only will reveal. Regarding the percentage of those who are promising there is naturally some difference of opinion, but the general feeling now is one of hopefulness.

Do the inquirers as a rule know anything about Christianity? This question I have asked repeatedly, and the common answers amount to this:—

There are three classes. Many know practically nothing about it beyond the name; a considerable number have a general knowledge of it; some know a good deal about it. This knowledge has come from the general spread of Christian ideas through the introduction of foreign literature, the press, and contact in various ways with Christian civilization; from the dissemination of distinctly Christian literature in Japan, from the influence direct and indirect of Christian schools; from intercourse with Christian relatives or friends; from occasional listening to Christian lectures or attendance at Christian services. The pastor who sent out the three hundred invitations told me that a considerable number of his inquirers had for some time attended his church irregularly. Another told me that one young man said to him: "My parents were Christians, and when I was a child I was baptized." These are spoken of as cases to some degree typical. By common consent the questions asked by the inquirers as a class to-day are far less crude, and the knowledge of Christianity possessed by them far greater than was the case with those of fifteen years ago.

What is to be done for the inquirers in order to gather them into the church and make them worthy members of it? This is the question which all are asking.

One encouraging fact is that in so many cases the inquirers live in the vicinity of the church where they are enrolled. One pastor stated that there was not a block in the neighborhood of his church in which there was not at least one of those on his list, and that in one block there were sixteen. This of course brings a large percentage locally within easy reach. In some churches social meetings have already been held in order that the church members may make the acquaintance of the inquirers. Most of the inquirers are employed during the day, including of course Sundays, and therefore for the present at least there must be meetings for them in the evening. The minds of a number are turning towards the establishment of a systematic course of catechetical instruction, and in some churches such classes for catechumens have already been organized. All feel that in the instruction and care of the inquirers lie the chief hopes and chief difficulties of the movement.

How is this sudden change in the condition of affairs to be accounted for? I think that the first answer that nine Japanese Christians out of ten would give to this question would be, "It is an answer to prayer." On inquiring of them regarding secondary causes I have received the following replies: (1). There has been a revival of Christian fellowship among the ministers of the churches. (2). There is a widespread moral unrest, a general feeling that ethically Japan is not what it was, a belief that new moral forces

are needed, that they cannot be had apart from religion, that Christianity is the only religion worthy of consideration, and that it should be looked into. (3). The notification issued by the government some two years ago, which indirectly gave to Christianity legal recognition. has removed from the minds of many of the more ignorant a vague remaining fear of harm of some kind, and from those of many of the more intelligent a similar fear of social or official injury. (4). Especially (what has already been referred to) the gradual growth of a class outside of the churches composed of those who know something of Christianity and are more or less favorably disposed to it. a class of men and women in some respects strikingly like those in the Roman empire who had come directly or indirectly under the influence of the synagogue and in whom the apostles found a field specially prepared to receive the seed of the gospel.

In conclusion let me call your attention to the fact that much that I have written is rather a record of current opinion than of fact, and that all is written before it is possible to forecast the future with anything like confidence.

"The Missionary Question."

BY REV. WM. ASHMORE, D.D.

IT is up again, and it will continue to be up. It may be down for a season, but it will come bobbing up again like what is known as a "Mississippi sawyer" to the peril of the misguided steamer that runs against it.

"Missionaries are a disturbing factor," we are told. So they are—we admit it. But so also are merchants, so also are Consuls, and so also are diplomats—heavily disturbing factors, every one of them; but the essential question is in all cases, To what extent are they reprehensibly so? We are willing on our part to meet that question fairly, squarely, and conclusively. If we are to blame, we will take the blame; if we are right, we will stand to our guns. In a few things we do not expect to satisfy critics; their point of view is diametrically opposite to ours, but we can lay down our principle of action, and they can lay down theirs, and the two sets of principles can "lock-horns" in the field of argument; but even in that case the struggle may clear away the weeds without raising much of a dust. In other things we expect to vindicate ourselves and justify our right to exist without having to offer apology to anybody for the fact of our existence, even in China. Nevertheless there are mists that need to be cleared away and confusions that need to be rectified and set in order for the sakes both of others and of ourselves.

The remedies proposed for "missionary troubles," as they have been called ever since the days of Sir Rutherford Alcock, whose ill-concealed dislike of missions is preserved in the Blue Books of his time, have been varied and unique.

(1). Some advise his exclusion altogether. They would cancel the treaty provisions which recognize him. The language they use about us is disparaging and contemptuous. He is no good, he is a meddler, he is a disturber of the peace, he interferes with trade; there is no money in him; half the time he is an ill-educated fellow with no society polish; his women workers disregard Chinese ideas of women's subjection, and instead of shutting themselves up in the back of the house as if not fit to be seen or to be trusted, will come out of doors, and hold their heads up as they walk along instead of looking into the gutter. Therefore have no more of them; withdraw treaty protection altogether, let them go at their own risk and let their God, when they serve, look after them. People who talk in this way make an exhibition of their own huge capacity for arrogance and tyranny. As if the twenty-six hundred missionaries in China had no right. As if they could be bundled out with as little consideration as a bale of gunny bags. As if the thirty millions of their supporters in the West, who pay their full share of taxes for everything, have no business to ask for their agent the protection that is accorded the agent of a chamber of commerce.

(2). Some would let him stay now that he is in and won't go and won't be scared with the old time cry, "Get thee out or Herod (or the Boxers) will kill thee" This plan commended itself to the Chinese officials, even to those who had not read of Pharoah's ideas about keeping down the children of Israel. Several times during the past twenty years has something of the kind come to the surface. They proposed at one time to take list of all the missionary's chapels and then again have all his converts enrolled. The excuse they found for this was his better protection. Besides the entrance of unworthy fellows could be provided against. The officials could be of service in discrimination, and things would all go sweetly as a marriage bell. The Chinese were so ignorant of Western men and Western historical records as not to see that such a plan would never work and never be accepted. Diplomats were sounded on the subject, but however ready a few of them might have been to see some sort of a curb imposed, none of them cared to risk his position on such a method as that. The man who advocated such a surveillance as that would have raised a Western typhoon against himself.

(3). Latterly the wind has veered to the opposite direction. It is now being considered whether the missionary cannot be made in a measure responsible for his own flock by becoming a sort of

an official and by having an official standing and by having free and easy access to Yamêns at his pleasure; something of this kind would not be at variance with the sinuosities of Chinese administration. But to their credit, be it said, they did not originate the idea of this particular eccentricity. It was forced upon them by an outside power, as is said, Bishops and priests were to rank as governors, district magistrates. But having given it to one class of missionaries they were quite ready to offer it to another class. This feature was thoroughly Chinese. One set of missionaries could be played off against another, and as they see-sawed up and down, the Chinaman could tilt the beam possibly to suit himself. Of all the suicidal schemes of which the Chinese have lately been guilty, it is hard to conceive of anything more destructive than this. It is a sure short cut to that dreaded consummation, an imperium in imperio; more detailed treatment of this colossal political Chinese blunder will be in order bye and bye. At present it will be enough to observe that the Protestant body repudiate the whole project. In so doing they are rendering to China a service of inestimable value.

All these are prescriptions of no value. Yet there the "troubles" are. and must be met in some way or other. If we are to seek a solution we need to diagnose the complaint as fully as we can to begin with. in order to know what is real and what is specious, what must be dealt with and what may be discarded. And so we take up the allegations of the Chinese themselves.

CHINESE COMPLAINTS.

I. *That we are alienating people from their ancestral religion, that we are speaking adversely to the religious teachings of Confucius, that we are teaching doctrines which by their own leaders have been pronounced heretical, and that we are introducing a foreign religion to supplant their own.*

Have we anything to say to this complaint? Yes, we have several things to say about it. And first of all, in connection with this complaint, it is said that we are abusive of Confucius and the sages, using discourteous and contemptuous language concerning them. So far as anything of this kind may be true it is confessedly reprehensible. That here and there some ill-trained missionary may be found who so far forgets himself as to speak contemptuously of such a masterly mind, such a lofty manhood, and such an advanced teachership as Confucius exhibited, is possibly true, though we do not know of any such ourselves; but it is not good Protestant missionary method to speak derisively of any great heathen teacher who is an honest man. They may criticise his opinions and point out the defects that are in them in a courteous and dignified way,

such as is proper in all matters of intellectual contention, but ridicule him to his own people they do not. And this kind of Protestant method is so characteristic of the entire body that it must be insisted upon as the rule by which they are to be judged as a class. In speaking of senseless idols and their pretended power to help their votaries quite a different degree of latitude is allowed. But here even the Chinese themselves set the example. No more severe condemnations about idols and idolatry and their attendant superstitions are ever uttered by missionaries than are uttered by intelligent Chinese every day. In the next place the amount of offence taken by Chinese generally to missionary dissent from their own religious ideas and the advocacy of new ones is constantly exaggerated. The ordinary Chinaman is not given to religious zeal of any kind, either for or against. If, for example, one tells his neighbour that he believes in one God only and not in a multitude of them, the neighbour says, "Well, who cares;" if he says he believes that "after death he will come to life again," his neighbour says, "Well, who cares? you old fool;" if he says he expects to be blessed in another world, his neighbour says, "Well, what of it? I am hoping for as much myself." And so through the entire doctrinal list. On the question of the fate of ancestors there may, and there may not, be danger of sparks flying. If the Christian has but slender hope for his own ancestors, the neighbour may possibly agree with him; but it will not do to venture conjectures about the other man's grandfather. But personal research of this kind is not common. Neither do wise missionaries engage in it. Their work is with the living, not the dead, and so there is no dispute. It ought to have impressed many people how rarely there is anything specific, of a doctrinal nature, ever urged against the converts.

And yet, making these and some other abatements, we do recognize and admit that we are here as the propounders of new ideas in matters of religion—ideas new, radical and revolutionary. In this several questions are involved: as to the right of any man to tell what he thinks and believes to be honest truth, which we maintain to be unassailable; as to the right of any human being to believe doctrine for himself without being called to account for it by any fellow-mortal of high or low degree, which also we maintain; and as to what "ideas" can be included in a list of prohibited articles or whether they are on the free list. The whole question of freedom of thought and freedom of speech is wrapped up in the issue, and is the greatest of all possible questions up before the Chinese mind to-day. We are quite prepared to take our part in the discussion of the ethical and political principles involved when the time comes. At present it is enough to announce a position and pass on.

II. *The Chinese complain that converts have been helped in law-suits by the fact of their being Christians, that to be known as a Christian carries weight at Yamêns generally, that missionaries have lent their influence to the protection of converts, and that through missionary representation Consuls have thrown their powerful weight in the scale.*

Have we anything to say to that? Yes, much every way, and we shall say it with frankness and the fullest unreserve. We have passed through an experience, some points of which may here be recounted. The toleration articles found in the treaties were not intended to serve a propagandist purpose; they were put in to prevent persecution for opinion's sake of any one man by any other man. There was a need for something of the kind in order to the maintenance of friendly relations among the people of the opposite nations now coming together. They have served a most useful end and will continue to serve it. But advantage has been taken of that, as may be done with any treaty provision. Persecuted Christians have protected themselves and missionaries have stood by them. But unworthy persons have crept in unawares to take advantage of the salutary provision and abuses have taken place. This is frankly conceded, and there have been irritations and frictions in consequence, and a restriction of these abuses is imperatively called for and the securing of it is imperatively called for.

But right here and now we come face to face with the burdensome stone in the whole matter. It is the difference in policy pursued by Protestants and Roman Catholics and in the unjust, senseless and stupid blundering exhibited by the Chinese officials, and their total lack of discrimination throughout.

(1). *The Protestant Policy.*—As a body of missionaries the Protestants have recognised the tendency to abuses and have striven for their correction. However it may be in some places the mass of our number will testify to the extent to which they have abstained from interference, even in cases of absolute and admitted persecution. The converts are told to go to their own magistrates, to rest their complaints wholly on the justice of their cases, to ask no favor because they are converts, and to pay in full the fees and "squeezes" that other people have to pay without making any appeal of any kind to foreigners. It will be hard for them at first, but in the end they will win To such an extent have such principles of action obtained among the Protestants that they have grown into a policy which is determinative in its character and result. When persons have come to Protestant places of worship in such numbers as to excite a suspicion of the purity of their motives, they have been rebuked and repelled, and therefore it may be safely said that the evil is being

fought to the death in the Protestant body. We do not say that abuses may not still be found here and there, but we do say that the tremendous preponderance of Protestant sentiment and practice is at work along the lines which commend themselves to the approval of both foreigners and Chinese and which are contributing to harmony and peace all around.

(2). *The Roman Catholic Policy.*—Whether our Roman Catholic neighbors will admit our claims as above stated, or not, they cannot for a moment pretend that it is their policy. Their ecclesiastical methods are totally different from those of Protestants. They take their converts under their protection. The priests back up the complainants, the dockets at the Yamên are piled up with Roman Catholic cases. Instances are reported in which Protestant suits as compared with Roman Catholic suits are in the relation of one to one hundred. Back of the priest is the bishop, and back of the bishop is the plenipotentiary, and back of the plenipotentiary is France. The mandarins complain bitterly of what they consider assumption on the part of the priests, and complain constantly that they are overawed and cannot act freely. Now if this were a diminishing evil then the call would be for patience until patience could have her perfect work. But it is an increasing evil, growing all the time, becoming more and more aggravated, and so becoming more and more alarming to the officials. In some places a sort of desperation has seized them, and they express themselves in the most bitter language. These things are either so, or they are not so. If they are not so, it ought to be known; and if they are so, it ought to be known. The subject as regards both Protestants and Catholics is open to investigation that shall be full and exhaustive.

(3). *The Blind and Blundering Chinese Policy.*—The Chinese officials are themselves largely to blame for the confusion that exists. If they had had more discernment, more ability to distinguish drifts and lines of change, and more adaptability to situations, things would not have come to the pass they have. They have jumbled Protestant policies and Roman Catholic policies all up together in the same bundle and called it all "missionary policy" and have pitched into the compound with relentless severity. Is it that they do not know better? The bulk of them do not, but others of them *do* or at least ought to know better. Then again they are senseless in their treatment of cases as they come up. They refuse to give Christian a fair hearing, they prejudge him to start with, and so they drive him away from his own Yamên, to which we missionaries have bid him betake himself, and they drive him back to that missionary and his Consul

who have just sent him away. When a child's own father and mother refuse him lodging for the night what else can he do than go around begging for shelter among his neighbours, and what else can his neighbour do than take in the homeless waif through pure charity if nothing else. Yet that is the way it has been in hundreds and as we think thousands of cases. Of course the magistrate should fearlessly examine into every case and render judgment accordingly. In this the Protestant would back him up and add strength to his judicial supremacy, for his own faith stands opposed to this meddling by the church in the affairs of state. We call this senseless and stupid procedure on the part of the officials, for if they took a right position in their method of dealing with "Christian" cases so called, they would take away the excuse for outside interference and they would array a tremendous Protestant auxiliaryship on their side. Instead of that they persist in lumping discordant elements together and seek to scuttle the boat that is said to hold them both, thus compelling Protestants in this particular matter to help float a Roman Catholic policy which they repudiate, but which is being rocked in the same boat with themselves.

III. *The Chinese complain that missions and missionaries are creating an imperium in imperio, which they cannot behold with complacency, and which they cannot submit to with either safety or self-respect.*

In their objection to an imperium in imperio we are with them heart and soul, in spirit and in practice. They are not called on to tolerate it; no nation or court would submit to such a thing if they had power to prevent it. But who is erecting this imperium in imperio? It is not the Protestants. It is first of all the regular policy of the Roman Catholic priests, which is leading to it; and secondly it is the do-nothing, or the positively anti-Christian policy of the mandarins, which is helping "it on." The mightiest stride that has yet been taken, has been taken by themselves when they conferred official rank on members of the Roman Catholic hierarchy and offered the same to Protestants, the latter of whom have refused it. The kingdom of God is not of this world. The Chinese have made an awful mess for themselves. Let them get out of it as soon as they can and at all hazards. Let them administer law and justice to their own people, justly and impartially, according to each man's law-abiding conduct, whether he be Confucianist or Buddhist, Protestant or Romanist, Jew or Gentile, believer or unbeliever. This will take the missionary, whether Protestant or Romanist, out of politics, and, what is vastly more important, take their converts out also.

SUMMARY.

It may be of advantage to summarize the hints above thrown out and indicate what we can accept as essential features of a judicious missionary method of evangelisation.

I. Our office work as missionaries ought to be well understood, to start with, not only by ourselves but by the Chinese people, and by all officials, native and foreign as well. We are here simply to preach religion. In so doing we do not interfere in any way in politics; we do not denationalise our converts, but will not be satisfied unless we make them better Chinese subjects; we teach them to obey their own magistrate, to pay promptly their taxes, to live peaceably with their neighbours and to follow after things that make for peace, for law and order and for whatsoever things are lovely and of good report. Our publication houses could not do a better thing than to prepare a brief leaflet for universal distribution, setting forth who and what the missionary is and what he is not. It will dispel clouds of misconception.

II. Candidates for admission to the church should not only be taught thoroughly these things, but they must be taught what Christ said men must expect who ask to become His disciples; they would be treated as common enemies, they would be hated of all men, they would be thrust out of their towns and villages; the time would come when the men who killed them would think they were doing a service to high heaven. They must think of all these things and sit down and count the cost. In case of these things coming upon them, they must not assume that the missionary must necessarily intervene. It may not be possible for him to do so, nor must they think that they can at once appeal to a foreign Consul. It may not be in his power, or, if it is, he may not be willing and it may not be expedient If he has a case of litigation on hand he must always *go to his own magistrate, pay his fees and take his chances* the same as other people, no more and no less. He will always be sure of the loving sympathy of his missionary teacher, but he must not ask or expect that teacher to take his case to the Yamên to help him fight it through. "Have ye understood all these things," may be as indispensable a question now as it was in the days of Christ. Such teaching, too often forgotten we fear, may, happily for us, keep out a class of self-seekers whom we do not want, but again, happily for us, it will not deter many who are really seeking the kingdom of God and His righteousness. The treaty stipulation is there; we would never withdraw it, and may sometimes, in the future as in the past, have great need for it; but our converts would do well to claim the tolerance it inculcates, not so much because it is in a foreign treaty as because of its inherent

justice and propriety. Our converts will suffer, some possibly suffer much, but in the end they will achieve the conquest and they will recall the words of Paul, "For verily when we were with you, we told you before that ye should suffer tribulation, even as it came to pass and ye know."

III. A great work is to be done—a work of time and of difficulty—in the way of enlightenment of the official classes of China as to the real purpose of Christianity as exemplified in its converts. "Ye are my witnesses," the fruitage of Christianity, whatever be its type or the test of its value. For this our diplomats and our Consuls can render invaluable aid without compromising their governments and with added dignity to themselves. We press upon the official mind the importance of always giving a fair hearing to the petition of converts as they would do to their own people who are not converts. Our converts are to conquer by their superior good behavior; no other victory will endure. In a campaign of this kind all can help—the convert, the missionary and the diplomat. The key sentence that should be made to resound unceasingly in the ears of the officials until they take in the vast significance of the utterance is,—"Treat your own people as your own people, give them all fair hearing alike, show yourselves capable of dealing justly and kindly with them all, make the fact manifest to the world, and you will have taken away all excuses for interfering now put forward and which are such a source of apprehension to you all. Fill your own places and you will not need to confer official rank on outside religionist of any sort. Christianity is a growing power among you, a power of tremendous virility and fecundity. The future belongs to it. Treat it fairly now, and bye and bye it will form the bulwark for your empire."

China's Intellectual Thraldom and the Way of Escape.

BY WILLIAM N. BREWSTER.

Part III. Experimental Proof.*

THE Hing-hua dialect is probably spoken by not more than three million people crowded into a fertile region seventy-five miles east and west by thirty north and south on the Fuhkien coast between Foochow and Amoy. When I was appointed to open the station as a foreign residence in the autumn of 1890, I found a native Christian community here of less than one thousand. They had no literature but the Wên-li. The Foochow colloquial character was not used, and we found it impracticable to introduce it. During August of that year the reading of Dr. Gibson's pamphlet entitled

* Parts I and II appeared in the June and July numbers of the RECORDER.

"Learning to Read in South China," had convinced me that the use of the Roman character was essential to raising up an intelligent spiritual Chinese Christian church. While beginning to learn to speak this new dialect, I reduced it to writing. I found only one native who could give me the eight tones. These tones were essentially different from those of both the Foochow and Amoy dialects. So that all that has been accomplished in spreading the knowledge of the Romanized Colloquial in Hing-hua has been done in eleven years, from September, 1890, until now.

Not only has the time been short, but the foreigners who have been able to give any part of their time to the labor of creating a literature, have been very few. For the first five years there were only Mrs. Brewster and myself. Since 1896 we have had important help rendered by Rev. F. Ohlinger. He published his Pastoral Theology in 1897 and translated many hymns, and furnishes manuscript for the *Revivalist*, our church newspaper. Mr. Guthrie has also prepared Epworth League topics for the paper this year. Two or three text-books have been prepared by ladies of our Woman's Society. But all this has been done by missionaries who were loaded to the limit of time and strength in superintending the evangelistic and educational work of a large and growing native church. Hence the literature we have had to offer to our people as a reward for their learning to read it has been of necessity meagre.

A no less serious drawback has been our difficulty in printing what had been prepared. At first it was done in Foochow, but we found that to send "proof" two days' journey overland was utterly impracticable, if we expected to get anything finished in this generation. Later a press with one printer was detailed from the Foochow plant to work in Hing-hua. The four gospels and the Acts, primers, and the catechism were published slowly. In 1897 a small plant of our own was started, at first under the supervision of Mr. Ohlinger. It was very difficult and expensive to get efficient printers from Foochow. Later we found it necessary and desirable to teach our own students to do the work. Those who have been through an experience of this kind can best sympathize with us in the beginnings of this task. It is now less than two years since we have been able to produce work that is approximately satisfactory. Scattered along this painfully rugged road are the wrecks of many failures, and unbidden memory recalls scenes not a few that we would fain forget.

Besides these things which were without, there was the struggle which came upon us daily because of the utter indifference of the great mass of our Christians and a majority of our native workers as well. We have never had to encounter violent opposition from either natives or foreigners in our Mission, but that educated cate-

chists should be indifferent, is to be expected until the experimental stage is past. They had spent many years of labor in learning to read the Wên-li, and now had the key that unlocks for them the treasure-house of all knowledge that is within the reach of any of their countrymen, except those who can command a foreign tongue. Why should they trouble about acquiring a new system, however easy, since it would open up to them no new fields of learning? As to teaching illiterates among their members, they were still unconvinced that it was practicable, however plain it seemed to be theoretically. For six or seven years I was like the voice of one crying in the wilderness; only few took enough interest to ask, "What should we do?" It was a lonely desert of sand and sage brush. During this period very few village Christians learned to read by the new method. However, the students in our schools for both sexes in Hing-hua city of necessity studied it, and in this way we secured a start. The young men in our Biblical school and the women in the school for training Bible-readers found out how simple and easy it is to master phonetic spelling and reading. The ice began to soften if not to break up. We felt that ere long the spring time would mellow the long winter of our discontent, and in due time glorious summer would be upon us and a bounteous harvest make us forget the laborious and discouraging seed time.

In the meantime it had become manifest that a new departure in our policy of work was a necessity to permanent success. The Christian community of 800 in 1890 had multiplied itself by five in as many years. But the church was not making proportionate progress in grace and in the knowledge and fear of the Lord. Illiterates made up nine-tenths of the members and probationers. Having no colloquial character made it more difficult to teach new converts than in most parts of China. Many who were not counted illiterate could not read intelligently what they had not been taught. We resolved to enter upon a period of intensive rather than extensive cultivation for a while. These people must be fed or they would forever remain puny infants or soon die. We saw that we must supply them with literature that is not in the Wên-li in order to interest the native workers in our discredited new colloquial. In 1898 we began publishing elaborate Sunday-school lessons for free distribution, prepared by Mrs. Brewster; we also started a monthly newspaper. These were at first distributed to those who would try to read them. Progress was visible but not very striking during the years 1898 and 1899. It was a dead pull up hill with an occasional turn of the wheels to keep up our courage and faith. Last year we began to sell the *Revivalist* at a nominal price. It was winning a place for itself. It came out on time and was distributed promptly.

No effort was spared to make it worth reading. Then the great Boxer uprising burst upon the country and an astonished world. Fortunately it did not become necessary for all the foreigners to leave Hing-hua. The press was not closed, nor was the *Revivalist* suspended. The people began to look upon it as their most trustworthy and prompt bearer of the latest news. All over the prefecture the Christians began to look for its coming as those that watch for the morning. Many began learning to read in order to get the news. The *Revivalist* has passed its probation, and no intelligent member of the church any longer questions its utility and value. This year it has been made a semi-monthly, and is more popular than ever. The subscription price has been doubled, while the circulation has largely increased. An edition of 550 is printed, and nearly 500 are sold. Some of these are read by two or three persons in the same family. Few are bought by those who are not able to read with tolerable ease. The circulation of the paper gives a fairly correct idea of the number who can read by this method. Counting conservatively, each subscription represents one and one-third readers or a total of about six hundred; this will give thirty-three per cent. of the 1817 Hing-hua speaking members reported in October, 1900. The 2,223 inquirers reported at the same time includes few subscribers, because by the time they are able to read they are generally qualified to be received into full church membership. At least a thousand others have begun to learn, and many can recognize all the letters, give the tones, and spell out words. Among this class a large number will probably subscribe for the *Revivalist* next year. In the majority of our country chapels classes are now being taught Sunday afternoons and often week day evenings.

As to the time required for learning, individuals differ very widely. I have examined two village farmer boys, each of whom could read anything at sight, who had begun with the alphabet less than *one week* before the examination. I only mention this to show what is possible, not to give the impression that such progress is at all common. With the village people it generally requires from three to six months of leisure hours, used with diligence in order to read easily. Where it takes more than a year either the pupil is unusually dull or lazy, or both. I recall two men past sixty years of age who learned to read in three months. They were formerly illiterate. Their joy at having their eyes opened was scarcely less than that of blind Bartimaeus. As I listened to these old men reading the Word of God, I saw the sage brush of the wilderness burst out with oleanders, chrysanthemums, and orchids, the glistening sand changed to soft green turf, and the trees were filled with

singing birds. One such moment is worth ten years of toil. These two old men are God's living guarantee that all Christians in China who love His Word may learn to read it if they will.

An Educational Experiment.

The following facts are gleaned from a report made by Rev. W. M. Baird upon the occasion of the visit of Dr. A. J. Brown, Secretary of the Board in May last.

PYENG YANG, Korea, is witnessing an experiment in Christian vernacular education, a short account of which may be interesting to those readers of the RECORDER who are grappling with similar problems in other fields.

Three years ago the demand from the Christian boys and young men for an education, became so pressing that, without school-buildings, proper text-books or trained teachers, with no appropriation from the Board, and without an assignment from the mission such as to warrant the devoting of much time to school work, a beginning was made looking toward what might grow into academic educational work. Classes were formed, and out of sixty applicants eighteen pupils were enrolled.

This first year's experiment, unsatisfactory as it was in many ways, proved one thing, namely, that a good class of Korean boys and young men were willing to avail themselves of the opportunities of an industrial department in order to secure the benefits of a Christian education. This point proved was of immense importance, for, unless bright, capable Christian pupils were willing to support themselves by their labor while securing their education, it would be necessary, unless we risked the perils of an illiterate ministry and an illiterate church, either, first, that the future teachers and preachers should be supported by the church, native or foreign—a process tending to pauperization—or second, we would have to look only to the sons of the rich for our future leaders, a class from which ministers do not usually come in any land.

During the second year of the school twenty-eight pupils were enrolled (whose time had previously been divided between school and evangelistic work). Last September, a missionary, the Rev. W. M. Baird, was definitely appointed to devote his whole time and energies to the development of the academy. During the year out of more than one hundred applicants, fifty pupils have been enrolled. The co-operation of all the missionaries—helpers and church leaders—was

secured in selecting from among the candidates, only those who were best qualified mentally, morally and spiritually for admission. None were received without a recommendation from the missionary from whose district they came.

A tentative curriculum covering five years has been adopted, and with it has also been adopted a course of study for the primary schools of our territory, covering six years and graded so as to prepare pupils for the academy. Great care was exercised lest we fall into one of the two dangers to which mission schools are liable: first, that of using so many text-books chosen from the heathen classics that the influence of the school becomes virtually heathen; or, second, that of removing the classics without substituting for them any text-books of sufficiently high grade to exempt the course from the charge of being childish and insipid.

The course of study chosen for the academy presupposes a sufficient knowledge of the Chinese character to enable the pupil to begin the use of all available text-books prepared in the Chinese language. It contemplates the study of the whole Bible, universal history and special histories of the United States and England and McKenzie's history of the nineteenth century. In mathematics it completes arithmetic, algebra and geometry. In science it covers the elements of physiology and hygiene, botany, physics, astronomy and chemistry. It includes drawing, composition and calisthenics. This course has been found practicable in this year's work with the two classes already formed. It is the plan to advance the grade as experience indicates and as fast as the lower schools can be so advanced as to furnish pupils for the first class.

In securing instruction for the school, it has been a prime desideratum to have as many of the missionaries as possible take part. In so far as their other duties have allowed, all have responded to this need.

Suitable Korean teachers are, at this stage of the work, very difficult to obtain. They can only be hoped for as the product of several years' study in advanced school work. A Christian teacher of long experience in Korean schools, is employed to teach the Chinese character. One of the advanced pupils, who entered school in 1897, is employed half the time to teach the beginners in arithmetic and geography. The co-operation of all the advanced pupils is also secured without remuneration in teaching beginners at certain specified hours each week. Pupils instead of shirking this task, have requested the privilege of teaching the others.

Daily chapel services are under the control of a committee of Koreans, and are conducted in turn by both missionaries and Korean leaders. A prayer meeting, conducted by the pupils and attended

by all, promotes the religious life among them. Arrangements are on foot whereby the elder and more experienced pupils, in connection with a committee from the local church, are to visit groups of believers in the neighborhood on Sabbath in order to utilize the whole force in the interests of evangelization. The pupils at present are all Christians, and they all seem to look forward to preaching the gospel as the natural duty of every Christian and do so now as occasion offers.

Believing that the character of inducements held out to pupils will materially affect the character of the school, as Christian or otherwise, secular inducements, such as the teaching of English, teaching of trades or professions which would open up the prospect of tempting worldly positions, have not been offered.

It is gratifying to us that large sums of money were not appropriated for the up-building of the school from the moment of its inception, and that the money of the church has not been squandered on an expensive but useless experiment. Beyond the cost of one Korean teacher, fuel, and a few incidentals, the experiment has been made without expense to the Board. The minimum of expense has been maintained, and in order to foster self-support, the pupils have been thrown upon their own resources, either money or labor, for their expenses.

The manual labor, or self-supporting department, is not the academy, but a department in connection with it. The pupils in it are as really self-supporting as the others, and we are at a loss for a term to distinguish between those who support themselves by their money and those who support themselves by their work. Each pupil in this department works the half of each day, for which he is provided with his food free, he being required to provide his clothes and books. Nineteen pupils, or a little less than half of those enrolled in the school, are now in the industrial department, and the same proportion has existed throughout the year.

In meeting the general expenses of the school the financial co-operation of the Koreans at large has been partially secured this year, and it is believed that they will contribute more and more to its support as the churches receive benefit from it. On January 20th of the present year the churches of our whole territory were asked to contribute to the incidental expenses of the school. Contributions have been received from twenty-eight groups, amounting to $60.55, and several groups have yet to be heard from. Those pupils supporting themselves by money pay 150 cash per month for tuition, which during the present year has amounted to $27.09.

With a local Christian community in full sympathy with the plans and purposes of the academy, and with a constituency at large of something like 10,000 natives, all more or less sharers in the same purposes, there is every reason to hope that this department of the work will be fraught with great profit to the strengthening and upbuilding of the whole church.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 456, September number.*)

THE CIRCUMSTANCES UNDER WHICH ANY PERSON OR THING IS SAID TO BE REGARDED AS A SHÊN SHOWS THAT THE WORD MEANS GOD AND NOT SPIRIT.

Amongst a polytheistic people whose gods are deified men and whose mythology introduces the gods as appearing and acting among men, it might be expected that such phraseology as, "to regard as a god," would be frequently found. The Chinese expression most commonly used is 以爲神. The circumstances under which it is used will appear from the following examples:—

1. 后稷其母台氏之女姜嫄，爲帝嚳元妃，年少未孕出游於野，見大人跡而觀之，中心歆然喜其形像，因履而踐之，身動意若爲人所感，後雉娠，恐被淫泆之禍，遂祭祀以求謂無子，履上帝之跡天猶令有之，姜嫄怪而棄于阨狹之巷，牛馬過者，折舁而避之，復棄于林中，適會伐木之人多，復置于澤中冰上，衆鳥以羽覆之，后稷遂得不死，姜嫄以爲神，收而養之。 吳越春秋.

Hou Chi's mother was Chiang Yüen; her mother being of the Tai family. She was the chief concubine of (the Emperor) Te Kao. When she was young and not yet pregnant she went out to roam in the fields, and seeing there a great foot-print she was pleased with the outline of it and trod in it. She instantly felt a commotion within her, as if a man had had intercourse with her, and subsequently became pregnant. She fearing she would be punished for adultery sacrificed and prayed that she might not bear a child. But having trodden in the foot-print of Shangte, heaven caused her to bear a son. She, regarding the child as preternatural, threw him away in a narrow alley. The cows and horses which passed by went around him and passed on the other side. She was then about to cast him away in the woods, but met too many woodmen. She then threw him on the ice in a marsh, but the birds came and covered him with their wings. Thus Hou Chi's life was saved, and Chiang Yüen, regarding him as a god, took him up and nurtured him.

2. 幽武置大窖中，絕不飲食，天雨雪，武嚼雪與旃毛并咽之，數日不死匈奴以爲神. 通鑑綱目.

Hsiung Nu imprisoned Wu in a large pit and gave him nothing either to eat or drink. But heaven sent snow, and Wu chewed the snow with the wool of felt and swallowed it. When for many days he did not die, Hsiung Nu esteemed him as a god.

3. 在永州府城南故龍興寺東北隅有堂，堂之地隆然而起，狀若鵰吻，色若青石，出地廣四步高一尺五寸，初爲堂時夷之而益高，凡持鍤者輒死，人以爲神，自是不敢犯. 通鑑綱目.

In the Foo city of Yung-chow there was formerly a temple called Loong-hsing. In the north-east corner was a hall in which was a projecting mound, whose outline was that of the bill of a vulture. Its appearance was like a blue stone, about twenty feet broad and a foot and a half high. When the temple was first built they attempted to level it, but it grew all the higher, and everyone who held a spade died, whereupon they regarded it as divine, and afterwards no one dared to disturb it.

4. 嘗臨水求度船人不許之炳乃張蓋坐其中長嘯呼風亂流而濟，於是百姓神服從者如歸. 後漢.

Once when Ping came to a river and wished to be taken across the ferrymen refused, whereupon he spread his umbrella and sitting on it he whistled for the wind and went floating across the current. Seeing this the people acknowledged him as a god, and crowds followed him.

5. 鎮惡泝渭而上，乘蒙衝小艦，行船者皆在艦內，秦人但見艦進，驚以爲神. 通鑑綱目.

Chen Wu went up the Wei river against the current. He went on a small boat made to stem the current, the boatmen being all within the boat. —When the people of Chen saw the bare boat thus advancing (against the current) they were astonished and regarded him as a god.

6. 匈奴遣兵擊之不勝，益以爲神而遠之. 前漢.

Hsiung Nu sent soldiers to attack him, but failed to conquer, from which he all the more regarded him as divine, and kept at a distance.

7. 諸羌見爰劍被焚不死，怪其神共長事之. 後漢.

When all the people of Chiang saw Yuen Chien in the midst of the fire without losing his life, they were filled with surprise, and all feared and worshipped him as a god.

8. 海鳥曰爰居止於魯東門外文仲以爲神命國人祀之. 左傳註.

A sea bird called Yüen-chü alighted outside the east gate of the capital of Lu. Wên Chung regarded it as divine, and commanded the people to sacrifice to it.

9. 秦二十一年鑄金狄十二，釋氏之源本，霍去病討休屠王，獲其祭天金人，武帝以爲神，列於甘泉宮。 續博物志.

In the 21st year of the Chen twelve golden men were cast in the likeness of the northern tribes from whence the Buddhists come. When Hwoð Ch'ai-ping went to punish the King of Hsiu-t'u, he captured these golden men, which were used in sacrificing to heaven. The Emperor Wu esteemed them as gods and placed them in the Kan-chüen palace.

10. 曹操無底深險，現在受罪冥陰，孔明只緣多知，幽冥不奉爲神。 文昌帝君救世文.

Ts'ao Ts'ao was fathomless in his dark deeds, and now he is being punished in hades. K'ung Ming, because of his overmuch astuteness, was not honored as a god after his death.

11. 自古以來立德立功之臣共祀以爲神。 文獻通考.

From ancient times the multitude have regarded virtuous and meritorious officers as gods, and sacrificed to them as such.

12. 後王以爲謀官嘉神而立其祠。 後漢.

Subsequent kings regarded her (Chien Te) as the winsome goddess who presides our betrothals, and erected a temple to her.

13. 彼鄭周之女粉白墨黑立於衢閭非知而見之者以爲神。 戰國策.

It was the daughter of Chêng Chou who stood at the entrance to the village gate in shining white and black. If one should see her, not knowing who she was, he would take her for a goddess.

The first example refers to the supernatural circumstances in connection with the birth of *Hou Chi*. It is a fuller statement of what is more briefly given in the Sze King. The supernatural conception from treading in the foot-print of Shangte, and his miraculous preservation after birth, are given as the reasons why his mother regarded him as divine. In the second example a man is called *Shên* because he subsisted many days without food or drink. In the third a rock in a temple was regarded as *Shên* because all who disturbed it died. In the fourth a man is regarded as *Shên* because he brought the wind by whistling for it, and then floated across a river on his outspread umbrella. In the fifth the fact that a certain man caused a boat to move against the current without any visible propelling power, led to his being regarded as a *Shên*. In the sixth a soldier who was invincible against a greatly superior force, was on this account esteemed a *Shên*. In the seventh a man who remained alive in the midst of the fire was feared and worshipped as a *Shên*. In the eighth the sudden appearance of a strange bird was regarded as a prodigy which called forth divine honors. In every case some superhuman knowledge, power or appearance is the reason why a person or thing is regarded as *Shên*. Now are not these just the

circumstances in which men in all heathen lands have been prone to use the word god? The superhuman and the miraculous are accounted divine, and the supposed possession of such power always calls forth ascriptions of divinity. The literature of all heathen nations affords abundant illustration of this tendency. Why does Homer call each of his heroes divine but because he wishes to convey the idea that they possessed superhuman powers and qualities. So that unless the Chinese are different in their mental and moral constition from other men, the word *Shên* must be allowed in such cases to mean divinity. In fact the form of expression excludes the idea of spirit. How could one say of a given person that he regarded him as a spirit? Such language could only be used concerning an apparition of some kind, which is not at all the point of view in the above examples. In an extended search through Chinese literature I have nowhere found a single example of this kind. In the eighth, ninth and twelfth examples the idea of worship is superadded, by which the word *Shên* is further defined and the idea of divinity confirmed. In the case of the ninth example some golden images of men that had been connected with the worship of heaven were regarded and treated as gods. It is hard to see how the idea of spirit could come in here, unless that idea be first clothed with the peculiar qualities of divinity. In the tenth example we are told how the excessive astuteness of *K'ung Ming* prevented his being exalted to godship, while Ts'ao Ts'ao's recklessness brought on him punishment in hades instead of exaltation to divine honors; while in the eleventh we are told that distinguished virtue and merit constitute the ground on which in all ages men have been regarded as *Shên*. Thus we are brought back to the argument stated in a former chapter that in the estimation of heathen peoples virtue gives ground for calling a man a *God*, but not for calling him a *Spirit*. In the last example divinity is ascribed to female beauty and fascination, as has been done by nearly all nations. Homer calls each of his heroines in turn "divine amongst women." Ovid says of a flame of his "your beauty—equal to a great divinity with me." Of a woman's glove Shakespeare says, "Sweet ornament that decks a thing divine." And Tennyson says:—

> Mystery of mysteries
> Faintly smiling Adaline,
> Scarce of earth nor all divine.

It will be a difficult thing, I imagine, to find any heathen poet or author calling his heroine a spirit. Christian authors, seeing they have the generic word spirit, have occasionally used such language, not however from the standpoint of simple beauty and

fascination, but rather from that of the airy and the phantom like, as in this from Wordsworth:—

> She was a phantom of delight,
> When first she burst upon my sight.
> A fairy apparition sent
> To be a moment's ornament.
> I saw her on a nearer view,
> A spirit, yet a woman too.

Such an instance as this is beside the mark, because the point of view is wholly different and because the usage is *specifically Christian*. No Greek author can be found using pneuma as *Shên* is used in the thirteenth example above—nor even as Wordsworth uses spirit.

The proof must therefore be held complete that to regard a man as a *Shên* means to regard him as a *God*.

THE ACTS AND QUALITIES WHICH ARE SAID TO BE LIKE THE SHÊN, PROVE THAT THEY ARE REGARDED NOT MERELY AS SPIRITS, BUT AS GODS.

Likeness is expressed by 如, 若 and 似. With *Shên* we find the first used most frequently, but occasionally 似 is also used. The following examples will serve as illustrations. They are classified according to the acts and qualities on which the comparison turns:—

1. KNOWLEDGE OF THE FUTURE.

1. 禍福將至, 善必先知之, 不善必先知之, 故至誠如神. 中庸.

When calamities or blessings are about to come, if good he (the perfectly sincere) *will know it beforehand, if evil he will know it beforehand. Therefore the perfectly sincere man is like the gods.*

2. 季咸知人之死生, 存亡, 禍福, 夭壽, 期以歲月旬日若神. 莊子.

Chi Hsien knows a man's life and death, keeping and losing, good or bad fortune, early or late death, forecasting it to the month and day like a god.

3. 爲人占卜所言吉凶休咎, 應驗如神. 東周列國志.

When he divined for any one, what he predicted of good or evil fortune came to pass as if a god (had spoken).

2. MARTIAL PROWESS.

4. 睿梁犢拼掠民斧旋一丈柯攻戰若神. 通鑑綱目.

Tu Liang-tu wrested an axe from one of the people, and using a handle ten feet long, he fought like a god.

5. 黃天祿年紀雖幼，原是將門之子傳授精妙銃法如神，不分起倒一勇而進，正是初生之犢，猛於虎。 封神演義.

Hwang Tien-lu, although a mere youth, was by birth the son of a general, and had received the most careful instruction. He handled the spear like a god; no matter whether up or down, he pressed boldly forward like a first born young bull, fierce as a tiger.

6. 君常以寡擊衆，取勝如神，況以强擊弱，以衆擊寡乎. 戰國策.

Your majesty has often vanquished many with a few, gaining victories like a god. How much more can you vanquish the weak with the strong, the few with the many?

SKILL OR STRATEGY IN WAR.

7. 鄧九公的刀法如神.

Chêng Chiu-kung's swordmanship was godlike.

8. 兵動若神，謀不再計，摧强易於折枯. 後漢.

His generalship was godlike, his plans needed no reviewing. He overcame the mighty more easily than one breaks a dry stick.

9. 公料敵出奇，勝算若神，百日之間前後十餘捷. 王龍谿全集.

The prince anticipated his enemies in the most astonishing manner, and overcame their stratagems like a god, so that in a hundred days he gained first and last over ten victories.

10. 公以少克衆，用兵如神，軍人恃之，敵人畏之. 通鑑綱目.

The prince overcame many with a few and handled his soldiers like a god. His soldiers trusted to him and his enemies feared him.

MAJESTY.

11. 成帝善修容儀，臨朝淵嘿，尊嚴若神，可謂有穆穆天子之容者矣. 通鑑綱目.

Ch'êng Tê knew well how to order his personal appearance. When he gave audience he was grave and reserved and august as a god. It might be truly said of him that he had the majestic bearing of the son of heaven.

12. 炎之如日，威之如神，函之如海，養之如春. 前漢.

He was splendid as the sun, imposing as a god, all-embracing as the sea and refreshing as the spring.

13. 赤矢朱弓，貌似神. 東周列國志.

With a red arrow and a crimson bow his appearance was like a god.

14. 尊如天地，赫如神，何事人臣敢逐君.

Revered as heaven and earth, august as the gods, how is it that a mere officer dares to drive out the prince?

15. 巡長七尺餘, 鬚髯若神. 唐宋八家.
Hsün was more than seven feet high, and his beard was like that of a god.

WISDOM, PENETRATION.

16. 陶唐其仁如天, 其智如神. 孔子家語.
T'ao T'ang.—His benevolence was like heaven and his wisdom like the gods.

17. 才捷若神, 形難爲象. 文選.
His talents were brilliant as those of a god and his figure was hard to represent.

18. 聽類神者, 言其聽察精審, 如神明也. 楚辭.
The phrase, "He heard like a god," means that in trying a case his judgment was as penetrating as that of a god.

19. 女明察若神, 人無敢欺. 聊齋志異.
The bride was as perspicacious as a god; no one dared to cajole her.

FORESIGHT.

20. 祭仲料事, 可謂如神矣. 東周列國志.
It may be said of Che Chung that he forecast things like a god.

21. 其發姦摘伏如神皆類也. 前漢.
His exposure of fraud and detection of villainy were both after the manner of a god.

22. 料事前知妙若神. 東周列國志.
His discernment and foresight were marvelous as that of the gods.

23. 王乃同至江寧, 喧傳相士, 其術如神, 友與偕往. 咫聞錄.
Wang went with him to Chiany-ning, where there was a great talk about a fortune teller whose skill was like that of a god, so he and his friends went to see him.

24. 李斯小篆如神, 大篆入妙. 博物志.
Li Sï wrote the small seal character like a god, and the large in a manner partaking of the marvelous.

25. 則以救日之弓, 與救月之矢, 射之若神. 周禮會通.
Taking the save-sun-bow and the save-moon-arrow, he shot like a god.

TRANSFORMING POWER.

26. 文子曰, 執玄德於心, 化馳如神. 後漢.
Wên Tsï says: Preserving profound virtue in his heart, his transforming power was rapid as that of the gods.

27. 明君臨之以勢, 道之以道, 申之以命, 章之以論, 禁之以刑, 故其民之化道也如神. 荀子.

A wise prince uses power in governing, doctrine in instructing, authority in executing, decrees in publishing (his will), and punishments in forbidding, hence the people are transformed as if by a god.

28. 是曰三年之間,化行如神. 前漢.

Hence in the space of three years civilization advanced as if a god had done it.

EFFICACY (of medicine).

29. 此方藥雖平常,效驗如神. 家寶.

Although the drugs in this prescription are common ones, yet its efficacy is godlike.

30. 此藥大補陰血,退血虛發熱,效驗如神.

This medicine greatly assists the blood and moderates the fever of anemia. Its efficacy is godlike.

31. 此方醫國如神. 西遊眞全.

This recipe will heal the country as if a god should do it.

MISCELLANEOUS.

32. 德澤厚若神. 經餘必讀.

His (Shên Nu) virtue was abundant as that of a god.

33. 清明在躬志氣如神. 禮記註.

Having in his body a perspicuous mind, and his resolution like that of a god.

34. 忽見一个美少年,玉貌如神,一手將他提了出來. 品花寶鑑.

Suddenly he saw an elegant young man whose pearly countenance was like that of a god, who with one hand lifted him out.

35. 英眉秀目,丰采如神.

With luxuriant eye-brows and fine eyes, his aspect was graceful as that of a god.

Examples similar to the above can be found in every cultivated heathen language. I will cite a few specimens.

1. He (Telemachus) went forth from his chamber like unto a god to behold.—Homer, Odyssey.

2. Phoethon, a man like the gods, a divine genius.—Hesiod.

3. Those women who spoke like gods in their hymns.—Greek Anthology.

4. But when at length the fourth time he (Diomede) rushed on like a god, the far-darting Apollo menacing, addressed him, etc.—Homer, Iliad.

5. But when, like unto a god, he made the attack for the fourth time, then indeed, O Patroclus, was the end of thy life manifest.—Homer, Iliad.

6. Patroclus, a counselor equal to the gods.—Homer, Iliad.

7. Although godlike Dicphobus followed thee as thou wentest.—Homer, Odyssey; or, Thus spoke godlike Alcinous.—Homer, Odyssey.

8. And godlike Nestor and myself alone contended with him.—Homer, Odyssey.

9. A class of persons extremely rare, nay almost godlike.—Cicero de Officius.

10. Happy son of Peleus, O Achilles, like unto the gods.—Homer, Odyssey.

The same style of expression is not unknown in Christianized English, though it takes its model from classic sources.

1. For likest gods they seemed,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great heaven.—Paradise Lost.

2. High in the midst, exalted as a god,
The apostate in his sunbright chariot sat,
Idol of majesty divine.—Paradise Lost.

3. Beneath the godlike warrior, see!
Hills, torrents, woods, embodied to bemock
The tyrant and confound his cruelty.—Wordsworth.

4. With equal skill and godlike power,
He governs in the fearful hour
Of horrid war.—Joseph Hopkinson.

5. Satan behaves as if he were a god, and in some measure, moreover, he is a god,—god of this world.—Delitzsch.

6. "Give me only a fragment beyond the earth's limits,"
So the godlike man said, "and I'll move it with ease."—Schiller.

The above examples, both classic and Christian, are but specimens. They might be extended to almost any extent. A number of them use the term "godlike," which is essentially equivalent to the phrase "like a god," and is much more frequently used than the formal comparison. This is especially the case in Greek, which abounds in compound forms. Thus θεοεικελοσ and θεοειδης are equivalent to 如神, also αντιεος and ισοεος mean substantially the same. Homer applies these terms in turn to each of his heroes, and all are translated godlike.

The argument exhibited in the thirty-six Chinese examples cited above, that *Shên* means god, scarcely requires stating. No other word will meet the requirements of the case. Certainly the alternate idea of *spirit* will not. How pointless would the preceding examples be if *spirit* were substituted for *god* in the translation. The acts and qualities likened to the *Shên* are such as knowledge of the future, prowess and strategy in war, majesty, wisdom, penetra-

tion, foresight, skill, efficacy, transforming power, virtue, beauty, etc. An extensive search through Chinese literature enables me to say that this list is practically exhaustive. Now, in the common estimation of men, are these qualities specially characteristic of *spirituality* or of *divinity?* It seems as if there could be but one opinion in the premises. Certain spirits may have some of these qualities, more or less, or they may not. Such qualities are not necessary, but accidental. They do not touch the essential idea of *spirituality*. Not so, however, with the idea of divinity. They inhere in the idea of divinity and form a part of it. Hence when men are compared to the *Shên*, because of the possession of these qualities, it is evident that Shên must mean more than *spirit;* it must mean *divinity.**

The examples cited above from Greek, Latin and English, clearly exhibit what is the testimony of analogous forms of expression in other languages. Is there any language in the world in which such qualities, as are exhibited in the preceding examples, are said to be *spirit like?* Does Homer anywhere call his martial heroes *spirit like?* Does Milton anywhere express the majesty, skill, or virtue of his angels by saying they were like spirits?

It should be noted that in likening men to the *Shên*, the idea is always that of eulogium. The qualities on which the likeness is based, are excellencies which men admire, and which in all lands and ages they have attributed to their gods. Hence to be like the gods is the highest honor—the acme of praise. What a beggarly attempt at praise it would be to say of a conquering general that he organized victory like a *spirit*. What pointless flattery to say of a king that his majesty was *spirit* like. It is hard to believe that the Chinese would use such meaningless language as this. All nations have panegyrized the brave, the good, the wise, the skillful, the beautiful, by calling them *godlike*. And it is sufficiently evident that in such expressions as those cited above, the Chinese have done the very same thing.

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* In his "Question of Terms Simplified," Dr. Chalmers refers to the expression 如 神, simply saying that, "it is a comparison, as in the following sentence (from Hanna's Life of Christ), *Like spirits they (the wise men) came casting no shadow before them, and like spirits they departed, passing away into the obscurity from which they had emerged.*" He does not, however, quote a single Chinese example. The phrase 如 神 is one of frequent occurrence in Chinese literature. Why does not Dr. Chalmers' long list contain an example or two of this usage? What he says implies that the quotation he makes from Dr. Hanna in reference to the wise men fairly parallels the phrase 如 神 in Chinese. Will the reader please look at the thirty odd characteristic examples given above and judge for himself. The wholly diverse point of comparison in the two cases shows the very wide difference.

"Make Jesus King."

BY REV. F. W. S. O'NEILL.

THERE is no place in history for chance, and there is no nation outside the care of the providence of God. Recent scholarship has drawn the early years of our era in vivid colours, and we can now see in a clearer light what was meant by the "fulness of the time". The moral bankruptcy of the Roman empire, honey-combed with the liberal Jews of the Diaspora, afforded what is now called the "psychological moment." The inspired genius of the Apostle of the Gentiles clinched the situation. "I must also see Rome," said the church's thinker and leader. Illustrations of that same statesmanship may be found in two such different organizations as the Society of Jesus and the World's Student Christian Federation. Less than a couple of centuries ago China's first brilliant missionaries had almost won over the distinguished Emperor Kang Hsi. But the Society that beat back the reformation and kept the old church from tottering to its fall, lost the opportunity of centuries in China, despite its wide culture and magnificent devotion. That failure was due to the disease which has stamped the whole Roman propaganda with the likeness of lingering death—a partial gospel backed by the secular arm. The day of her redemption had not yet dawned on the Flowery Land. In the evolution of the divine plan, it was reserved for a group of students in 1886, at Northfield, U. S. A., to begin a movement which was more Catholic and more invincible than that emanating from the clever Spaniard's brain. The seemingly nebulous project of world evangelization has been brought home to the consciousness of the church as never before. Let us briefly consider the present prospect in this land of carrying out our motto, "Make Jesus King."

I. THE PREPARATION OF THE WEST.

"Deus vult," cried Peter the Hermit, and the armies of Europe swarmed to the banner of the cross. "We must have markets," is the modern translation of the rallying-cry. The earlier union was founded on religious romance, the later on matter-of-fact reality. Commerce is a supreme factor in the governments of Western States. At any cost the tide of progress must advance, though it sweep away in its course a stubborn Boer president or an antiquated Manchu empress. Apart from the ethics of the situation, such seems to be the fact.

But if the world has to open its barred frontiers to trade, with what tidings can the modern messenger of peace go before? While the "Zeitgeist" has almost swamped us in the exuberant beauty

and richness of the earth, the "Spirit of the Times," in a fuller sense, has led us into larger truth. The mist of speculation and the dust of neglect have been removed, by diligent and reverent research, from the portrait of the Master. He who had planned the preaching of the gospel to every creature had, during the latter half of the nineteenth century, inspired His servants to find afresh the living, throbbing figure of the crucified.

At the same time the inevitable attack on the church's one foundation by the batteries of science and philosophy demands the unanswerable proof of renewed missionary triumph. May we entertain the expectation that such triumph is soon to be realised in the Celestial Empire?

II. THE PREPARATION OF THE EAST.

When Christianity, though born on Asiatic soil, followed the line of the "Pax Romana" to Europe, the distant East had to remain illumined with its solitary star—Confucius. Many years before, Socrates with his spiritual intuitions was to lead Greece into the search for a higher morality, and at the time when the returned exiles were setting up the new straight-laced theocracy, the sage was lecturing to eager young disciples on sincerity and benevolence. The marvel of China's unbroken preservation, with its social order and literary culture, should make us pause ere we presume to criticise the saying of Confucius: "Heaven produced the virtue that is in me." The fullness of the time had not yet come, not even when Nestorianism brought its garbled version of the way of salvation. For long years Mohammedanism has upheld the standard of an unseen God, though its message did not touch the heart of the people craving for rest and sympathy in the way that Buddhism has done.

And now the gods are lying on their faces in the dust. When Dr. Martin said, on hearing the first shots of the siege, "It is the death-knell of paganism," the words may have been truer than any man could tell. Whatever else the Boxer rising meant, it was openly proclaimed to be a contest between home and foreign supernatural agencies. Successive defeats of mere human armies, including even the collapse of the Japanese war, were not sufficiently convincing in their logic. As a last resort the spirits of the land arrayed themselves for the fray. Can they survive their humiliating disgrace?

III. THE PSYCHOLOGICAL MOMENT.

Whether partition takes place or not, we need not fear the future summary exit of the foreigner,—not because Sir Robert Hart's surmise is unwarranted, but because (may we reverently say?) of the hand of God in history. We may have more persecution.

The victory will not be lightly won. But the walls of Jericho have fallen. For the future of the world, in which China is bound to play a conspicuous part, it is the Protestant form of religion to which the triumph will be granted. And it is those upon whom God has laid the responsibility of taking up the mantles of the older pioneers, viz., the men of the younger generation, who will enter in and take possession.

To my colleagues, then, all the Student Volunteers throughout the Empire, I venture to offer the following suggestions:—

(1). Let us imitate the Master's method in the training of the twelve. If we can get alongside students, so much the better. But we should remember that the dynamite which turned the world upside down was laid in the minds of the plain men of the apostolic college by personal example and teaching.

(2.) While ports and capitals are strategic points to be first occupied, the call now is for us, having seen Rome, to go on to Spain. You are not all as favourably situated as we in Manchuria where, with two different missions, we have only one native church in the whole province. It rests with the younger men whether they are going to be satisfied to crowd together where Christ has already been named, forgetful of Paul's ambition.

(3). Above all, let us not forget that we are saved *in* hope, not by sight. The signs of the times seem to point to the present period as critical. But though the train of the mine may be already laid, it can only be fired by a joyous faith in the risen Christ. We need to keep our home churches alive to the infinite possibilities of the situation to-day. We want more men, more women. Shall we then join hands in a union of importunate prayer and both "expect great things from God" and "attempt great things for God?"

Communion Hymn.

My soul, the feast of love is spread,
  Thy Saviour bids thee come;—
Thou on His Flesh and Blood
  hast fed,—
Hast eaten of this Living Bread,—
  How canst thou from Him roam?

For thee the Paschal Lamb is slain;
  The blood once shed for thee
Has washed away thy heart's deep
  stain,
That in His presence thou again
  May'st stand in purity.

His banner over thee is love;
  Draw near, my soul, and feast!
This bread is vigour from above,
The cup His gift of joy doth prove,
  His presence both attest.

Reclining as His guest, now hear
  His loving, saving words;—
Let faith and hope take place of
  fear,
Let sorrow turn to joy and cheer,—
  All's thine that heaven affords!

On that sad night, before His death,
Well might His followers fear;
But Christ is risen now; and faith
Triumphant points to Him who saith
The dead My voice shall hear!

They might in ignorance contend
For rank and earthly name;—
Thy home is heaven, whence God doth send
His Spirit; do thou humbly lend
Thyself to spread His fame!

"This do, and thus remember Me!"
The Saviour, longing, says:
O may I ever faithful be,
My heart unchanging, fixed on Thee,—
My life one hymn of praise!

J. C. GARRITT.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Romanized Colloquial.

BY MISS J. E. MARTHA LEBENS.

THE Romanized Colloquial is the best agent to evangelize women and children in the Sing-in district.

The average child in a day-school (where attendance is irregular) learns to read the Romanized intelligently in three months, and within a year becomes acquainted with the Gospels and Acts, so as to read the same to others. Women in the boarding-school learn to read in one or two months.

The best testimony in favor of the Romanized we heard from the students in the women's boarding-school—bright, intelligent women, who are advanced in studies; when a book in classical character was introduced, they all asked to be excused from reading that book on the ground that it was too hard, and they "wanted to *know what was in the book.*" They said: "The *Roman book* tells us the meaning, and we understand it; but the meaning of the characters has to be explained by *the teacher.*" Had I not been before that convinced that the Romanized literature is a valuable educating agent for our people, I would have *begun to believe* it *then.*

When first appointed to work in Sing-in all letters had to be written and read for the people by teachers. Three years after, letter-writing was quite common among all those who had been students in our schools.

The monthly paper printed in the Hing-hua colloquial is read as eagerly by women and children as by men, and there is hardly a

Christian family without the paper, because they are able to read it and like to learn the news. If the paper were printed in character, then only a few favored ones would be able to read it, and the larger number of the hard working class would be excluded from this privilege. It really ought to be the *right* of every Chinese to be able to read and to write; and the Colloquial printed in Romanized will help them to do it.

Educational Reform.

THERE is so much that is contradictory and unreliable in the news (?) that comes to us from time to time regarding the schools which are to be established by officials of high degree, and there is so little of good faith and honest purpose in government circles, that we have little hope that any substantial good can come to China from the present government; and one is not much to be blamed if he sees in the decrees which come from Hsian-foo little more than a crafty attempt to deceive the foreigner and gain favorable consideration from the representatives of foreign governments. After all that has occurred during the past year how much faith can be placed in an imperial decree said to have been promulgated recently commanding that all existing colleges in the empire be turned into schools of Western learning? It is announced that each provincial capital is to have a university patterned after that of Peking, and there are to be schools of a-somewhat lower class in the prefectures and their more important districts. It is said that the governor of Shansi is to establish an agricultural college, and is planning to send abroad a number of pupils who may prove themselves efficient in the study of modern languages as well as intellectually superior to the average student. Then, too, reformers are coming to the front again, and the more able and enlightened are being invited by such governors as Liu K'un-yi and Nieh, of Soochow, to take charge of educational institutions in which Western learning shall be taught, and advanced methods of instruction employed. All these things we read with interest, but with a good deal of scepticism. That there must be great changes in the educational methods and theories which have held sway in China, must be evident to all, and yet it must be still more evident that the work of the Christian educationist will not be less important but all the more necessary in view of these changes, and that most of us will find a broader and more effective field of usefulness in mission schools than in accepting flattering offers from Chinese officials.

Good Salaries for Good Teachers.

WE doubt whether there be any people more willing to pay good salaries for good teachers than the Chinese. The teachers who have been receiving four or five dollars a month for teaching little boys to repeat the Four Books and Five Classics have, as a rule, received all they are worth; but first class teachers among the Chinese have received higher salaries than these poor drones, who have consented to pose as teachers because they have been "too proud to work and too honest (?) to steal." There will be a distinct gain to mission work when this class of teachers can be relegated to the past. We shall have to double our teachers' salaries in the near future; but one of these new teachers will be worth a dozen of the old-time grade. A thorough, up-to-date teacher will need a better salary than one who is willing to teach for a bare existence, and he will demand it. Of course we do not want men and women to teach for the sake of the money alone; but we fail to see wherein the man who can be hired to teach for five dollars a month is any better or more consecrated than the man who can be hired to teach for no less than ten or fifteen. The former generally labors under this disadvantage,—that he can do no better at any other trade; but the man who can get the higher price can generally make his living at something else and is more apt to teach for the love of it than the cheap five-dollar man.

We would not be understood to speak disparagingly of the whole body of those who have been our teachers in the past. Many of them have been faithful, earnest and self-sacrificing Christian heroes, and deserve great praise for the way in which they have labored on, year after year, for the mere pittance they have received; but we cannot deny the fact that many have been teaching for the reason that no other way offered whereby they might secure a respectable existence. Missionaries have done the best they could with the material at hand, but may we not rejoice that a better time is coming? Our schools have been turning out men and women capable of better work and worthy of better support than those whom we have had to accept in the past. Can we blame them if they demand higher salaries? Let us not accuse them of ingratitude. Most of us have been educated in endowed institutions. We paid for our board, and we perhaps paid something for tuition (or, rather, our parents did); but we got the benefit of buildings and endowed professorships which did not cost us a cent; and some of us felt that we really conferred a benefit upon the institution by becoming students and honoring the catalogue with our names;—and so we

did if we did honest, faithful work throughout our course; but we never thought that the benefits we received entitled the institution to lay claim to our future services upon salaries barely large enough for food and clothing. We left our *alma mater* free to work wherever we felt that we might do the best for ourselves and for the world. Can we blame our Chinese pupils if they take the same view?

Notes.

WE have received from Mr. Wong Hang-t'ong a copy of his "Illustrated Chinese First Reader," and are much pleased to recommend it for use in mission schools. It is beautifully printed and illustrated, and the price (fifteen cents) is quite low enough for a book of this kind. The book is in simple *Wên-li*.

The education of the intellect is a grand work, but the Christian teacher will not forget that the intellect is a very untrustworthy servant unless it is cultivated in harmony with the student's spiritual life. The best thing that can come to our schools in China is a thorough spiritual awakening. Our best methods will not suffice to bring this about, but the prayer of faith will. May this year be a year of great spiritual blessing, should be every teacher's prayer.

The cause of Christian education in China has lost one of its best and most efficient workers in the death of Mrs. A. P. Parker. A lovely Christian lady, untiring in her efforts in behalf of her own pupils, and the author of several useful text books which have been of great service to other teachers, she will be sadly missed by her co-laborers in educational work as well as by a large circle of personal friends. Her modesty kept her from being as widely known as some who were no more deserving; yet her modesty did not interfere with her usefulness, but rather enhanced it. We sympathize deeply with Dr. Parker in his loss of a devoted and most amiable companion, who for more than a score of years had been a help meet for him.

Two important publications have been lately completed at the Mission Press which have been looked forward to with great interest by many of our readers, and which represent a great deal of patient investigation and hard work. "Chemical Terms and Nomenclature," published by the Educational Association and prepared by its Committee on Terminology, has appeared in a pamphlet of fifty pages. This Committee labored in conjunction with the China Medical Association's Committee on Nomenclature, whose "First

Report" is just out, and consists of about one hundred pages, including terms in anatomy, histology, physiology, pharmacology and pharmacy. It is to be hoped that makers of books will fall into line and use the terms recommended by these two able committees as far as possible. These two publications and "Western Biographical and Geographical Names in Chinese" should be in every well-equipped missionary library. A good beginning has been made, but much remains to be done before the terminology question shall cease to trouble us. May the work go bravely on.

Our best text book is the Bible, and we are pleased to note that in the last two years the two Bible Societies, whose agencies are at Shanghai, have printed for China 3,106,295 Bibles and Bible portions. Of these, 2,273,682 (more than two-thirds) were in Mandarin, 719,080 in Wên-li, 83,553 in Chinese dialects other than Mandarin, 19,980 in Tibetan and 10,000 in Mongolian. The large preponderance of the Mandarin and the growing importance of the work in the vernacular as compared with the Wên-li is worthy of note. Notwithstanding the unsettled condition of the empire these two Bible agencies printed 1,382,930 Bibles and portions during the year 1900.

Correspondence.

CHRISTIAN ENDEAVOR SECRETARY FOR CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Just before Rev. G. H. Hubbard, the President of the United Society of Christian Endeavor for China, left on furlough in March, an Endeavor Rally was held at Foochow, at which time the Fukien Endeavor Union sent a special appeal through Mr. Hubbard for a General Secretary to be sent to China. This seconded the appeal already sent through Dr. Clark at the time of the National Convention, so it is with special joy that we learn of the definite action taken at the International Convention in Cincinnati toward answering our request. Hon. S. B. Capen, of Boston, proposed, as a memorial to our martyred missionaries who perished in China last summer, the inauguration of a movement to send a man to China to act as Field Secretary, and thus lay the foundation for great advance in Christian Endeavor among the Chinese. Dr. W. S. Ament in a few words heartily endorsed the idea. Missionary representatives from India and Africa were called upon, and each one enthusiastically approved the idea. The climax was reached when the chairman asked Dr. Clark if the United Society would approve of the method, and he gave his whole-hearted, enthusiastic endorsement of the plan.

"What will the meeting do about it?" was then asked, and the response was the pledging in a few

moments of about $1,000 for the necessary $2,500 for defraying the first year's expenses of the missionary secretaryship. Dr. F. E. Clark, Messrs. S. B. Capen and William Shaw were appointed a committee to take pledges and to arrange for the appointment of a suitable person and sending him to China. Mr. William Shaw, treasurer of the United Society, Tremont Temple, Boston, Mass., U. S. A., will act as treasurer for this special fund, and all contributions for this purpose should be sent to him. Have we not friends at home we can interest in helping on this enterprise?

China was well represented at the International Convention, for beside Rev. G. H. Hubbard, of Foochow, and Rev. A. A. Fulton, of Canton, Rev. C. H. Fenn and Dr. W. S. Ament, of Peking, shared in the program, and reports speak of the marked impression made by the missionaries. "Their presence in Open Parliament and at the Rallies were sources of help and their addresses peculiarly inspiring." Shall we not pray much for this Field Secretary that God may make it very plain whom He has chosen for this important work of strengthening the churches and fostering that fellowship and oneness which we are taught in the prayer of our Blessed Lord, is the *condition* upon which "the world may believe," "that they all may be in one, *that the world may believe that Thou hast sent Me.*"

Very earnestly,
Yours in C. E,
Miss E. S. HARTWELL,
Ed. Sec. U. S. C. E. for China.

MR. WANG AND CHURCH MUSIC.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: My chief interest in the paper by Mr. Wang dealing with "Church Music and its Condition in the Chinese Church" is not in its critical value, but in its being the first paper I have read on the subject from the hands of a Christian Chinese gentleman. I regret that the music composed by the author has not accompanied the paper, then I might be the better able to judge what the writer means by applying such expressions as the following to Mr. Sankey's hymns. They are extraordinary restrictions and really need further amplification. Of Mr. Sankey's hymn he says: "Music of a sensational character without having a tint of spirituality in it," "dwarfs the musical taste of many and renders the worship unspiritual," "deteriorating in its effects," "sensational and superficial and cannot take root in us," "brings us into a realm of sensationalism when our thought is engrossed with sensuous impressions." "Sankeyism may be likened to those trashy novels, and can only be ousted by introducing such master pieces as Haydn's Creation."

I should like to see Mr. Wang wield the baton!

"I feel no worship when such *sensual* and material music is used."

He classifies Sankey's music with that which "drags us down to the *sensual* and material phase of life." Mr. Wang means, in the above instances, *sensuous* surely.

Critical papers written in the above style are not likely to advance the cause the writer has at heart.

When the writer speaks of church music he had better leave the great names of Bach, Handel, Haydn, Beethoven, in the background. He tempts the world to gaze into his mental repertory. These great masters have not added much to our church music, excepting masses which are sung in Roman Catholic churches. The life of a missionary is too short to undertake to introduce to his

Chinese friends the mystic harmonies of Beethoven's sonatas or Bach's fugues! or even that which is a little nearer his grasp, an oratorio of Haydn or Handel. These are great names and great themes to conjure with, and the latter had better be left to the tender mercies of a future Chinese board of music! You may get one in twenty of the missionaries who can teach Monk's or Dyke's or Mason's hymns, but I think we shall leave the task of teaching Handel's and Haydn's music to Mr. Wang himself.

I further think that Mr. Wang's restrictions on Sankey's hymns are quite unwarrantable. To apply such words as he uses either to the music or words is out of place. When well sung a large proportion of the hymn tunes are very respectable and the words are purposely rendered very simply in order that minds of meagre intelligence may be able to grasp their meaning.

No Protestant Christian, either in Europe or America, can afford to despise either Mr. Sankey or his hymns. His reputation in the Christian church is well deserved. His title to the great esteem in which he is held, is not owing to the power or the richness of his voice, but to his remarkable gift of adapting music to words and by his execution of both to impress on the hearts of his hearers the meaning of his words. Mr. Wang speaks unguardedly of the materializing (and other epithets totally out of place) effect produced by his hymns and their lack of spirituality. I question if any collection of hymns have been more helpful in arousing men and women to take interest in the spiritual life than Sankey's collection. If missionaries and Chinese pastors and teachers find them beneficial in their churches, let them by all means make use of them and only part with them when Mr. Wang produces a better substitute.

Mr. Sankey would be the last man in the world to compare the music of his tunes with that of the tunes of the famous church music composers. He would never dream of such a thing. Hymns that have been so successful in Christian lands in awakening interest in spiritual things would naturally have the same effect in other lands. Missionaries seek to introduce them not because of "ignorance or indifferentism," but because they believe those hymns may serve a useful purpose. His contention regarding classical hymns I agree with and thoroughly approve of their being introduced into the Chinese Christian church. But we cannot afford a select choir, the organ of St. Paul's, nor a Dr. Bridge to render our classical hymns so as to produce those heavenly harmonies which have enchanted and enchained Mr. Wang. I have been endeavouring in a meagre way to introduce good hymns into our Presbyterian church and not without some measure of success. I agree with Mr. Wang, too, that the Chinese have a taste for music and that although unaccustomed to harmonized music they can acquire an appreciation for it, and I assure Mr. Wang that there are many missionaries in China who are devoting considerable time and attention to the cultivation of music. Yet those who do so do not find it the case that Sankey's tunes deprave the taste nor hinder the devotional spirit from aspiring heavenwards, and I shall prophecy that when Mr. Wang has devoted many years to teaching music to his fellow-countrymen he will forget his restrictions on Mr. Sankey and will not consider it beneath his musical taste even to teach some of Sankey's tunes.

Yours truly,

M. C. MACKENZIE.

SWATOW.

Our Book Table.

Mission Problems and Mission Methods in South China. Lectures on Evangelistic Theology. By J. Campbell Gibson, M.A., D.D., Glasgow. English Presbyterian Mission, Swatow, China. Edinburgh and London: Oliphant, Anderson and Ferrier, 1901. Pp. 382. With map of Swatow mission field. Shanghai: Kelly and Walsh, Limited. Price $3.50. Illustrated. Presbyterian Mission Press. Price to missionaries, $3.00.

Dr. Gibson has been well advised in publishing these lectures. They are a distinct and welcome addition to our missionary literature. Each of the twelve lectures deals with some phase of the great problem with which we are all face to face in China, and no one can read them without getting some useful hints as to the way in which this problem will be solved. Dr. Gibson does not burden his pages with figures, nor does he indulge in prophecy. He has no new theory to propound, and he does not waste a line in useless speculation over what might be, were the terms of the problem other than they really are. He chooses the better course and gives us the benefit of his own wide and varied experiences, indicating what he has found to be the lines of least resistance in the Swatow mission field and setting forth the results of the processes which have been followed in that district for nearly fifty years with such gratifying success.

The first four chapters contain a statement of the problem: Is the obligation laid upon us by our knowledge of the gospel reasonable? Is it the power of God unto salvation in China? Are its claims to be a universal religion valid? What is the special quality of the material on which we have to work in China? What is the nature of the soil on which we are scattering the good seed of the kingdom? And what harvest can we reasonably anticipate? Or, to change the figure, what thoughts and ideas are already in possession and how can they be uprooted, modified, or used to enrich the soil and promote the growth of the Christian life?

We have come across nothing better for a long time than Dr. Gibson's summaries of Chinese literature, philosophy and religion. The chapters are not overladen with details or quotations, but they show a wide and accurate knowledge of the subjects dealt with.

Then follow chapters on missionary methods, especially those which have been adopted by the English Presbyterians in the Swatow district. The three chapters on evangelistic preaching, the planting of the church, and the culture of the Christian life of the convert should be read and pondered by all junior missionaries; they will be saved from many a blunder and helped over their most disappointing experiences by taking heed to the wise counsel and many examples that are here set forth. The perplexity of most of us in our early years was not only how to begin, but how to keep on beginning, for the first steps in any direction seemed to bring us at once to the limit of our knowledge and experience. There is not, of course, one way or one method for all; but it is pitiful to see the waste of time and energy of those who will not profit by what others have failed in or accomplished. We cannot enter into the labours of other men, or avoid the hard toil of adequate preparation, any more than we can escape from the consequences of our ignorance or inexperience; but surely we ought not to waste valuable years in proving for ourselves what our predecessors have proved over and

over again. We may not find their conclusions to be final, or their methods to be the only ones, but it would be perfectly safe to follow in their footsteps and carry on their plans until we have gained a position for ourselves that would justify criticism or change. We have faith, and we often pray for more; but is it not a little singular that the other great gift that has been promised us is sought for so seldom? "If any man lack WISDOM let him ask of God," and in St. Paul's conception, the Christian man is one who needs quite as much understanding or enlightenment and discretion as faith and zeal. If the reader does not appreciate these somewhat neglected factors in the missionary's equipment as he reads Dr. Gibson's chapters, we shall be very much mistaken. No one will get any cut and dried system from the book, or discover any short cuts to success; but if he does not get helpful suggestions and lasting inspirations, we shall be much surprised.

The concluding chapters, dealing with the growth and character of the church and its external relations, are those perhaps to which the more experienced workers will turn first of all. In the planting of the church we have one set of difficulties; in its organization, another and more complicated set of difficulties is met with; and it is worse than useless to start out to face them provided with nothing more than doctrinaire conceptions and ready-made plans. "The wind bloweth where it listeth," and the Holy Spirit operates in the hearts of men and in the life of the church with equal freedom. Questions of instruction, worship and discipline cannot be settled by appeal to catechisms or directories. They must be solved on the spot and with special reference to the type of Christian manhood, which is being added to the church of God as the people of China are gathered into the fold.

The value of Dr. Gibson's chapters lies in the fact that he shews us not only how particular churches have grown, but also how individual members in those churches have passed from death unto life and then into the life more abundant. We wish the writer had given us many more chapters of a similar kind. He apologises for the length with which special cases or experiences are dealt with, but it is this fulness of detail which makes them so deeply interesting.

The question of schools, the training of evangelists, the native ministry, the principle of self-support and its practical results in the English Presbyterian Mission,—all find a place in Dr. Gibson's lectures. And these important questions are discussed not from the point of view of their practicability, but from that of actual experience and proved result.

The book is well printed on light paper—two points which add much to the comfort of the reader.

B.

REVIEW.

安息大旨, 10 Leaves, Wên-li. Price 2 cents. Presbyterian Mission Press.

In 1897 the C. I. M. missionaries at T'ai-chow offered rewards for the best essays on the Christian Sabbath. Over one hundred were sent in. The first in excellence received fifty dollars; the second, thirty dollars. The first essay was issued last year under the title 安息要錄. The present booklet is the essay which won the second prize.

The chapters deal with the Establishment of the Sabbath; the Punishment of the Jews for breaking the Sabbath; New Testament Form of Observance; how it should now be observed. The first-prize essay is entitled 安息日論.

REVIEWS.

The D. L. Moody Year Book. A Living Daily Message from the words of D. L. Moody. Selected by Emma Moody Fitt. F. H. Revell Co. Pp. 234. $1.00.

Each selection is prefaced with a text, upon which the extract is a brief comment in the familiar and not infrequently pungent style with which we are all so well acquainted.

Beyond the Marshes. By Ralph Connor, author of "Black Rock" and "The Sky Pilot." F. H. Revell Co. Pp. 36. 25 cents.

A brief sketch of a quiet Scotch home in Canada, where there had been a hard struggle against harsh conditions, and inner victory for the patient father, the devoted mother and especially for the invalid daughter of eighteen or so, who as one of God's shut-ins, had learned His lessons.

Three Years with the Children. One hundred and fifty-six Children's Sermons for Pastors, Illustrations for Primary Sunday School Teachers and Object Lessons and Black-board Talks for Superintendents of Junior Societies. By Amos R. Wells, author of "Sunday-school services," etc. F. H. Revell Co. Pp. 282. $1.25.

The comprehensive title describes the contents of this volume, which has an attractive look and will doubtless be of help even to those who are by no means dependent upon such assistance. The author is a recognized expert in his line.

Modern Missions in the Far East. Their Methods, Successes and Limitations. By Edward R. Lawrence, D.D., with an Introduction by Edward D. Eaton, D.D., LL.D., President of Beloit College. F. H. Revell Co. Pp. 340. $1.25.

This is a new and illustrated edition of a standard work, which has proved to be one of the best of the many volumes originating in courses of lectures at theological seminaries and colleges. It will be a long time before Dr. Lawrence's twelve chapters will be superceded, and perhaps there is no place where their merits will be more discriminatingly judged than on the mission field.

Practical Portions for the Prayer Life. Selected Thoughts on Prayer for each day of the Year. By Charles A. Cook. F. H. Revell Co. Pp. 377. $1.25.

A page is devoted to each day, which is introduced by a Scripture quotation, followed by selections from one or more of about sixty eminent Christian men and women. The aim has been to cover every phase of the subject of prayer and as far as possible with a progressive development of the thoughts for each month, so that in the course of the year the various phases of the theme are presented several times, and always from some new point of view. The use of such a manual cannot fail to be of great use in a busy age when prayer is liable to be crowded out.

The Twentieth Century New Testament. A translation into modern English, made from the original Greek (Westcott and Hort's text). In three parts. Part I. The Five Historical Books (Gospels and Acts.) F. H. Revell Co. Pp. 254. 50 cents.

This is a translation as distinguished from a paraphrase, by a company of eminent scholars representing various denominations, none of whose names, however, are given. A brief but explicit preface explains the uses and value of such a rendering, where the ideal in view is so distinct from that of the Revised Version which deliberately adheres to the older forms of words. Here they are of purpose entirely eliminated, but the translation appears to be singularly fresh and accurate. The best way to test the book is to use it in family prayers, when its merits will be immediately recognized.

The Fact of Christ. A series of Lectures by P. Carnegie Simpson, M.A., minister of Renfield Church, Glasgow. F. H. Revell Co. Pp. 208. $1.25.

This volume contains six lectures. The first is on the Data of Christianity, the second What is the Fact of Christ? followed by three others on the First Meaning of the Fact: (1) Christian Character, (2) Moral Motive-power, (3) The Further Meaning of the Fact, and the Final Meaning of the Fact, with a closing chapter on What is Christian? to which the compendious reply is given: "A Christian is one who is responding to whatever meanings of Christ are through God's Spirit brought home to his intellectual or moral conscience."

This bald summary of titles give no idea of the fresh and scholarly treatment bestowed upon every aspect of the profound themes discussed. There is no assumption of the authority of the Bible or of the church, merely a persistent insistence upon the inner value and significance of admitted facts, or rather of *the* fact of Christ in history and in experience. The book is a wholesome tonic, but too full of quotations from German, Greek, Latin and French authors for a popular audience. We do not remember to have met the author's name before, but we shall be surprised if we do not meet it again. A word has been dropped out at the top of page 181.

All the above works to be had of Mr. Edward Evans, Shanghai.

A. H. S.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism ...	F. Ohlinger.
The History of the Living Machine... ...	Dr. G. Stuart.
Story of Germ Life ...	,,
Fry's Geography ...	Mrs. Parker.
Tylor's Anthropology.	T. Richard.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

We have learned through private sources that Rev. S. Couling, E. B. M. S., Ch'ing-chow-fu, is preparing a History of Four Ancient Empires (古國述要). We would be obliged to him for some particulars. The same gentleman, who is an experienced school inspector, is preparing "Chinese Classics: taught on Western methods." Here also some details would prove interesting.

Rev. Paul D. Bergen, A. P. M., Tsing-tau, writes:—

"May I enquire as to whether you know of any convenient abridgment of the Chinese Classics, with Christian Commentary which is in existence, or in process of preparation? And is there any history

of China, of text book size, prepared according to foreign ideas of what history should be, in Chinese? I am thinking of taking up something of this sort, and also arranging some studies of Chinese literature for schools, in case the work has not already been done by somebody.

There is now a committee of the Shantung Presbyterian and English Baptists working at a system of Romanization for Mandarin. The plan is to make the system not primarily for foreigners, but for use amongst the Chinese. We hope this autumn to be able to introduce it in our numerous schools and to start a small newspaper in it, at the same time preparing other distinctively religious literature as rapidly as possible.

When the scheme is more completely elaborated, I will write further on the subject.

In case anyone wishes to correspond on the subject, letters addressed to Rev. J. Percy Bruce, Tsing-tau, or to myself at the same place, would receive prompt attention."

Rev. Alfred G. Jones, the veteran missionary of the E. B. M. S. in Shantung, now on furlough, keeps his eye on China, and writes this column from Leamington, England, as follows:—

In reading the June number of the RECORDER I noticed a list of works in preparation. I think that a very important step in order to prevent the useless duplication of literary effort.

With that aim in view will you kindly add to the list some books I have in hand, and hope to finish on my return to China:—

(1). A Systematic Theology, in ten Chinese volumes—a volume to each part.

(2). A Restatement of Old Truth—one volume.

(3). A Chart of Human Development.

(4). Religious and Theological Vocabulary—English and Chinese.

He adds that these are all in a fairly advanced state.

Editorial Comment.

A GREAT calamity seemingly has befallen the people of the U. S. in the death, by the hand of an assassin, of President McKinley. Certainly a great and a good man has fallen, and the nation mourns and all nations extend their sympathy. We sit dumb, and can only wonder why it was. Why should one who was exalted to so high a position and who filled it so acceptably, with such profit to the nation and to the world, be thus suddenly smitten and by such a dastardly hand?

* * *

WE cannot tell. But we get glimpses sometimes of why what seemed inscrutable at the time, was allowed, as illustrated recently by the remarks of a friend in reference to the death of the late Mr. Brooks, the first and only martyr to the cause in Shantung during the late troublous times. It was to the effect that Mr. Brook's death, by precipitating matters, put the missionaries and the officials on their guard, caused the power of the Boxers in north Shantung to be broken before fully organized, and so many were saved who otherwise might have perished. And so, ever since the death of Christ upon the cross, one dies for another.

THROUGH the kindness of Mr. Noah Fields Drake we are able to present as frontispieces in this and next month's issues two of the pictures which appeared in his description of Tientsin which was noticed in our September book table. The small park which appears in our frontispiece shows what perseverance and skill can do in beautifying the treeless, marshy, and alkaline plains about Tientsin. Since the preparing of Mr. Drake's map proposed concessions have been marked out for the Italians, the Austrians, the Belgians, and the Americans.

* * *

WE note with much interest that the Third National Convention of the Young Men's Christian Association will be held in the classic city, Nanking, October 31st to November 3rd. This calls to mind the Jubilee Convention held in Boston last June, which was the most significant gathering in Association history celebrating, as it did, fifty years of ever increasing service to young men. Representatives from twenty-three countries, speaking nineteen different languages, were assembled in Mechanic's Hall to spend some days studying the needs of young men without respect of race, color, or occupation. It was a splendid refutation of the charges that churches are dying out, that institutional Christianity has no place in the economy of the church, that prayer is becoming a lost art, and that consecration and self-denial belong to an old time faith. On its closing night in the hush of a prayerful silence sixteen thousand dollars (Gold) were given in response to an appeal on behalf of the young men of heathen lands. This amount, besides indicating the deeply spiritual nature of the gathering, will enable the International Committee to place on the foreign field at least one hundred men, instead of twenty-one.

* * *

THE gathering at Nanking gives promise of large fruitfulness. For months prayer has ascended that as plans were laid and speakers chosen God would manifestly direct. Prominent among the names on the program is that of a man much honored of God in stimulating missionary zeal at home and abroad. John R. Mott, M.A., comes from New York to attend this convention, and while there is sufficient interest centering about the gathering itself, yet many of our readers having still fresh in their minds the spiritual awakenings which resulted from his prior visit, will welcome with prayerful thanksgiving Mr. Mott's presence again in China.

* * *

A GLANCE at the program is sufficient to indicate the high order of the topics. The following are only a number of them: The forces now making for the evangelization of China; the secret of success and failure in making the Christian college a source of supply for the Christian ministry; the responsibility resting upon the students of Christian colleges to carry the gospel to their own country; the literati of China and the regeneration of the empire; the Bible study department of the Young Men's Christian Association; the place of prayer

in our work; need of more of the evangelistic spirit in our lives; Jesus Christ China's need; the work of China's Young Men's Christian Associations—I. In the great port cities; II. In the colleges; III. For the literati. The College Associations will be well represented. Besides the Chinese delegates the foreign leaders at present laboring in the empire will attend. From Japan there comes a fraternal delegate.

* * *

THE Young Men's Christian Association is the servant of the church; its foreign leaders are here in response to urgent and repeated invitations from missionaries on the field, and its central purpose is the solution of China's evangelization. These weighty considerations should commend the coming convention at Nanking to the missionaries of China. Let specific prayer be made that God by His Holy Spirit will set in motion influences which will profoundly increase the number of conversions among the young manhood of this empire.

* * *

A VERY pleasing piece of news comes from the Philippine Islands to the effect that the various missions which are pressing into the field have arranged a method of union and comity. The main features of the plan are three: a common name, "The Evangelical Church;" the name of the particular mission only appearing in a subordinate place, if at all; the partition of the field among the various missions, Manila only remaining a common centre; and an Executive Committee, formed of two members from each mission for general oversight. The plan is most simple and natural, and we watch with interest for further news of its outworking.

* * *

THE need of some such mode of union in the Philippine Islands is at once apparent when we remember that there the Roman hierarchy, which boasts of its unity and points the finger of shame at the diversity of denominations among Protestants, has there held undisputed sway for two hundred years. Protestant Christians have themselves come to feel their essential oneness in spite of the historical divisions which mark them off from each other. But such divisions would appear inexplicable to the Filipinos, who with all their superstitions have a basis of Bible knowledge to work upon. The need there of visible unity in work is far greater than in countries like China. Yet one cannot but wish that some plan like this could obtain in every mission field.

* * *

THE Chinese do not bewilder themselves with the differences between the various denominations. They see in our work a true underlying harmony and hearty fellowship. There is, however, a growing necessity for enabling the Chinese Christians to realize their oneness in Christ. In many centres where more than one mission is at work they do feel this oneness and meet together with heartiest brotherly love. But the Chinese have always been so isolated, so provincial, that it is most difficult for them to feel the shoulder-to-shoulder touch with their brethren of other districts or

provinces. As missionaries we need to lead them to realize the solidarity of the church throughout China.

* * *

In China, moreover, there is more and more evident a grave necessity for Protestant churches to keep close in touch. It is vain to close our eyes to the fact that a great difference is developing between Protestant and Roman Catholic methods of mission work. It is in line with the whole spirit of Rome to seek earthly power. Hence her missionaries make no secret of receiving converts in ways and on terms which seem to Protestants subversive of all spiritual religion. Rome seeks to baptize rather than to convert; and the Chinese, with all their short-sighted materialism and their infinity of grievances, petty and great, form a fertile soil in which to sow this seed. We, as Protestants, need to present an unbroken front against all attempts to lower our conditions of reception of converts. We cannot take them in in spite of their coming with improper motives, expecting them afterward to grow into true and spiritual Christians. There will be soon a great inflow of inquirers seeking temporal advantage first and salvation as a minor detail; the flood has already begun in many places. The Chinese themselves think that they can set off Protestant against Roman Catholic. If one's enemy has joined the *T'ien-chu-kiao*, he himself hurries off to the *Ye-su T'ang!* If we could hope the Roman missionaries would help us in upholding a pure, spiritual ideal of religion before the people, that would be best of all. Some Roman missionaries would respond to such an appeal. But at all events Protestants must unite as one man to resist the forces which are in danger of flooding our churches with self-seeking and unconverted men.

Missionary News.

The Student Alliance.

The Student Alliance is a society uniting the students of different parts of China into a living force for the propagation of educational ideas and for mutual help. It had its birth in Tientsin a few years ago when special delegations appointed from the Imperial Tientsin University and the Imperial Medical College came together for discussion, but on account of the *coup d'état* this question was brought to an end. It was revived again a few months ago in Shanghai, and finally the society known as the Student Alliance was organized. It adheres strictly and exclusively to educational and social questions, while political discussions are put off on the background. A monthly paper in the name of the society will be issued, and members, both active and associate—only those knowing foreign languages are entitled to active membership—are encouraged to write articles and to translate books. Branch societies are being organized in Hongkong, Tientsin, Tokio and many other places. At present in Shanghai there are about seventy members.

Rev. J. E. Walker writes:—"What with fire, flood, and plague, Foochow is having rather a hard time.

The missionaries of the three Boards working from Foochow as a center—A. M. E. M., C. M. S., and A. B. C. F. M.—have concluded a week's religious convention of a very helpful nature. A very heavy typhoon did some damage to colleges and interfered with two or three of the meetings on Saturday and Sunday, third and fourth instants; but a break in the wind and rain Sunday afternoon permitted a general attendance at the Sunday p.m. sermon and communion service conducted by the Rev. Ll. Lloyd, of the C. M. S."

The following was sent us by a friend, who remarks:—"The friends in England are very faithful and pertinacious in keeping great moral questions before the country, and they do it in a quiet, dignified, and telling way. The view they express, in this slip, of the opium trade and its relations to China's troubles is, I believe, a very just one.":—

THE SOCIETY OF FRIENDS ON THE OPIUM TRAFFIC WITH CHINA.

The following was passed at the yearly meeting of the Society of Friends, held at 12 Bishopsgate Without, London, on the 31st May:—

This meeting feels deeply for the unhappy people of China.

It is not our place to apportion the responsibility for the massacres, the outrages, the plundering, which have so recently darkened their land.

We believe it is our place to humble ourselves in the knowledge—confirmed by many independent and trustworthy witnesses—that one of the main contributing causes of the decay of the official class in China, the demoralization of large numbers of its people, and their active aversion to foreigners, is to be found in the opium trade, once enforced and still fostered by the might of the British empire.

It is only too true that the opium vice has impoverished the Chinese in mind, in character, in estate, and in development. It is surely futile and even criminal to persist in the attempt to build up international commerce on such a basis. The permanent prosperity of kingdoms can only stand on the foundation of national righteousness.

From the evidence now open to the civilized world, it appears to be a grave question whether the Anglo-Indian opium traffic to China has not resulted in as much misery to, and wreckage of, human lives as the African slave trade, against which our fathers laboured so faithfully.

At a time when some re-adjustment of the relations between Great Britain and China is probable, we feel it our duty to protest anew against the continuation of such a demoralizing trade.

Two years ago the Prime Minister of this country declared it to be its true policy "to maintain the Chinese empire, to prevent it falling into ruin, and to invite it into paths of reform." We greatly long for our country that it may yet seize the occasion to set a noble example of reform by cleansing its hands of all complicity in the opium trade, and so encouraging the Chinese people to do everything in their power to free themselves from the opium vice.

(Signed) JOHN MORLAND,

Clerk to the Meeting.

College Young Men's Christian Association of China.

REQUESTS FOR PRAYER.

I. For the visit of Mr. John R. Mott to China, October 28th to November 23rd, 1901,

(a). That it may result in the quickening of the spiritual life of the members of the Associations;

(b). That he may have special power in evangelistic meetings;

(c). That wisdom may be given him in the consideration of the problems confronting the Association movement in China.

II. For the Third National Association Convention to be held at Nanking, October 31st to November 3rd,

(a). That God may guide in the choice of each delegate to the Convention;

(b). That the speakers may have the special blessing of God in the preparation and delivery of their addresses;

(c). That the Convention may mark a distinct advance in the work of the Associations and in the solution of the problem of China's evangelization.

"Take ye no rest, and give Him no rest till He make Jerusalem a praise in the earth."

Missionary Journal.

MARRIAGE.

At Shanghai, September 17th, Mr. F. Bläsner to Miss A. C. D. Klahn, both of C. I. M.

DEATHS.

At Amoy, September 3rd, Henry James, son of Rev. and Mrs. A. J. Hutchinson, of the London Mission, aged one year and seven months.

At Shanghai, September 4th, Alice Scudder, wife of A. P. Parker, D.D., M. E. S. M., aged 49 years.

At Ma-t'ou, Wei-hai-wei, September 13th, Beryl Margaret, only daughter of J. W. and I. C. Wilson, of Shih-tao, aged 17th months.

ARRIVALS.

At Shanghai:

September 4th, Rev. and Mrs. G. M. Gardner and family, A. B. C. F. M., Foochow.

September 7th, Miss Mary Vaughan, C. M. S., Hangchow, from England; Mrs. H. Lowry, Dr. G. D. and Mrs. Lowry, and three children, M. E. M., Peking; Rev. F. E. and Mrs. Meigs, and two children, F. C. M. S., Nanking; Rev. C. W. and Mrs. Pruitt, and three children, S. B. C., Hwang-hien; Mrs. D. W. Nicholls, and two children, M. E. M., Nan-chang; Misses Mabel Allen, Allie Linan, and Mrs. Tippet, M. E. M.; Mr. A. L. Shier, wife and child, A. B. S.; Mrs. Netland and child, and Mr. D. Nelson, wife and children, A. N. L. M.; Rev. F. D. Gammon, wife and child, A. B. S., Tientsin; all from U. S. A.

September 9th, Miss G. Smith, Christian Mission, Ningpo.

September 13th, Misses Mabie A. Todd, J. A. Marriott, and Mary Carleton, M.D., M. E. M., Foochow.

September 20th, Dr. F. J. Tooker, for A. P. M., Hunan; Miss Mary Fitch, M.D., Rev. A. R. Kepler, Misses Margaret Jones, Juniata Ricketts, and Mary Leaman, all for A. P. M., Central China, Mrs. Calvin Wight, and child, A. P. M., Shantung, from U. S. A.

September 28th, Mrs. L. J. Davies, A. P. M., Shantung; Dr. and Mrs. P. S. Evans, and Miss Martha Levering, S. B. C., for Shantung; Rev. and Mrs. H. N. Ronning, A. N. L., Fan-cheng; Rev. and Mrs. Geo. Hudson and children, Hangchow, Rev. S. I. and Mrs. Woodbridge and children, Chinkiang, Mr. and Mrs. J. W. Paxton, Soochow, Rev. R. A. Haden and family, Kiang-yin, all S. P. M.; Rev. and Mrs. F. S. Joyce, C. I. M., Chow-kia-kow; Miss Alice Terrell, M. E. M., Peking; Dr. Wm. Ashmore, D.D., A. B. M. U., Swatow; Rev Robert E. Chambers, and wife, returning, and Miss Julia Trainham, for S. B. C., Canton; all from U. S. A.; Rev. Geo. L. and Mrs. Gelwicks, for A. P. M., Hunan, from Manila, P. I.

DEPARTURES.

From Shanghai:

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